

HOSKIN
ON
INFANT BAPTISM

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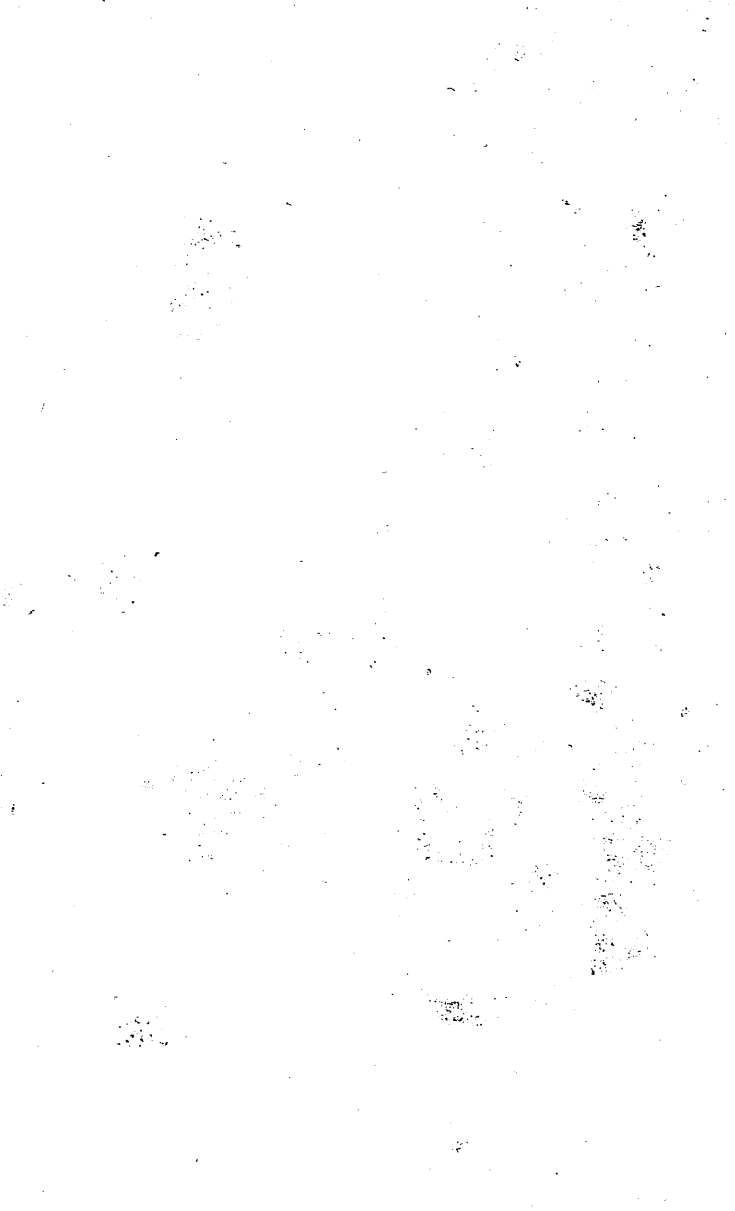
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Dear Wm Arthur
From his Affectionate
Grand & Grd Son
The Author

W. Tracy N. Y.

April 16, 44

My dear Mr. Garrison
I have the pleasure
to acknowledge the
receipt of your letter
of the 10th inst.
and in reply to inform
you that the same
has been forwarded
to the proper
authorities for their
consideration.

INFANT BAPTISM
WEIGHED IN THE BALANCES AND
FOUND WANTING;
 BEING
 AN EXAMINATION AND REFUTATION
 OF THE
 REV. DR. BROWNLEE,
 ON THE
 MODE AND SUBJECTS OF BAPTISM.

~~~~~  
**BY C. H. HOSKEN,**  
 Pastor of the Baptist Church, West Troy, N. Y.  
 ~~~~~

Prove all things; hold fast that which is good.—*Paul.*
 It becometh us to fulfil all righteousness.—*Jesus Christ.*

~~~~~  
 TROY, N. Y.:  
 BARDWELL AND KNEELAND'S PRESS.  
 1843.

BV 813

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# 14406. P R E F A C E.

The volume which the following pages are designed to refute, fell into the writer's hands soon after his arrival in the city of New York from Honduras, where he had been labouring as a missionary, but whence he had to retire in consequence of domestic and personal affliction. Finding that it had not received a formal reply, and believing that the interests of truth would be subserved by a full and impartial examination, the writer commenced the following pages; and though laboring under indisposition at the commencement and occasionally laid aside since that period he has accomplished the labour in nearly as brief a period as he had anticipated.

Many valuable works upon the subject are already before the public. Some of them, such as Carson, Hinton, and others, are by no means ephemeral productions, nor can they fail to exert a powerful influence in the restoration of an abused institution, in the overthrow of error and the establishment of truth. But the writer of the following pages has not taken up the subject in the usual manner, dividing it into chapters and saying so much upon each distinct head (an excellent plan where a treatise is the design) but has chosen to make his remarks *A reply to Dr. Brownlee*, following him through the mazes and labyrinths of error in which he involves himself, and thus endeavoring to exhibit in the contrast the beauty of truth and the deformity of error; how far he has succeeded the reader will be able to decide.

The writer is not conscious of having written any thing which ought to be retracted, but is perfectly willing to retract if his statements can be proved unjust or his reasoning unsound; and though to some his remarks may appear occasionally severe, he thinks he has not exceeded the limits of propriety on such occasions, nor been more severe than the case required:—for however much he may respect the feelings which dictate the opposite course, he has but little sympathy with that spurious charity and mawkish sensibility so much pleaded for in the present day, and which lies at its foundation: as though the vilest sophisms and palpable falsehoods must be tolerated, or at least reproved with *great delicacy*, merely because they occur in theological controversy, making the Bible a pillow for all armholes, where error of every shade may rest undisturbed, instead of what it ought ever to be esteemed, “The pillar and ground of truth.”

Whether in the prosecution of the argument, the writer has invariably chosen the happiest means or always employed the means to the best advantage he cannot affirm. One thing he can aver, that he has treated his opponent fairly, by giving what he says in its connexions, taking up the passage afterwards in most cases sentence by sentence, so that should some of Dr. B's. statements exhibit more than ordinary nakedness and deformity, or appear incredibly self contradictory, the reader possesses ample opportunity in most cases of seeing the passage in its connexion and of determining with tolerable accuracy the mitigating or neutralizing influence of collateral statements.

Wishing the reader both pleasure and profit in the perusal of this little volume, he remains his Servant in Christ.

THE AUTHOR.

# PART I.

## THE MODE OF BAPTISM.

### CHOICE OF A TEXT.

“So shall he sprinkle many nations.”—ISA. LII, 15.

(Dr. Brownlee.)

1. A PIOUS minister once preached to the Students of an Academy at B., upon the important doctrine of indwelling sin ; and in all probability his sermon would have had a most beneficial effect upon the Students, and upon all present, were it not for his unfortunate choice of a text. Surely in the writings of the Prophets, the book of Psalms or the New Testament, a suitable text might have been selected upon which to base so oft repeated a doctrine :—But, alas, Genesis xliii 27, was his text. “Is he (the old man) yet alive”? Every sensible man may readily conceive what effect such a ludicrous choice must have had upon the minds of young men habituated to close thinking ; an universal titter prevailed, especially when, appealing to their hearts he asked in the language of his text, “Is the old man yet alive”? Now it was certainly too much to make Joseph speak the language of Paul. Paul indeed, tells us to put off the old man which is corrupt, ac-

cording to the deceitful lusts : but Joseph only enquired after the welfare of his beloved parent, and it was the following of sound rather than sense, that led the pious minister alluded to, into a mistake so fatal to his usefulness, and so productive of the worst state of feeling in the congregation to which he preached ; it being evident to all his intelligent hearers that the doctrine he preached was not found in the text selected, and that the adoption of such a passage for such a doctrine was too revolting to obtain even the sanction of the accomodational style of preaching. But have we not the good man's counterpart in Dr. Brownlee, who, when about to preach a sermon on Christian Baptism, instead of coming to the New Testament, the only acknowledged source of information upon the subject, flies to a prophet of the old dispensation, where finding a text with the mere word sprinkle in it, assumes that it refers to the rite of Christian Baptism, without enquiring whether it alludes to a sprinkling of wrath, of mercy, of water, of blood, of Divine influences, or whether it means sprinkling at all, for it is a fact known to all who pretend to know anything about Biblical criticism, that the text Dr. Brownlee has chosen for his (I will not say text but) motto, is wrongly translated. Upon the text alluded to Bishop Lowth makes the following candid remarks, "I retain the common rend-

ering, though I am by no means satisfied with it, and after a learned criticism observes, "Hence the rendering of this verse seems to be :—

"So many nations shall look on him with admiration; Kings shall stop their mouths."—

The Septuagint to which Dr. B. so frequently refers in the course of his Lectures, is directly in favour of the above translation and against the common rendering, "So shall he sprinkle."&c. The word used in the Septuagint is θαυμάσονται (Thaumasontai) from θαυμάζω (Thaumazo) I wonder, admire, reverence; and how beautifully does this agree with the entire context. So, many nations shall look on him with admiration; kings shall stop their mouths, from the profoundness of their awe, and why? the prophet tells us; "for that which had not been told them shall they see; and that which they had not heard shall they consider." Does Dr. Brownlee suppose that Baptism is that which had not been told to these astonished individuals, and concerning which they had never heard? If so, he magnifies Baptism into a subject of far greater importance than do his Baptist brethren, or the writer. The subject of astonishment in the writer's estimation, is the marred visage of the Son of God,—the overwhelming mystery of a God manifest in the flesh, for the purpose of

suffering in the sinner's stead. Of such an amazing transaction of such an astonishing event few were capable of forming anything like a clear, a definite idea: But baptism whether it mean immersion or sprinkling, is simple and easy of comprehension, nor do the inspired writers ever throw an air of mystery around it, nor was it altogether a new thing in the earth: for whether immersion or sprinkling, either or both be the rite, something very analagous existed in the Jewish, and in heathen nations, of the truth of which Dr. B. cannot be ignorant. But admitting for the sake of eliciting truth that the commonly received version is right, what has it to do with baptism? The Hebrew word יָזַח (yazeh) here translated sprinkle is never rendered into Greek by Bapto, or Baptizo, which upon the present admission is an overwhelming refutation of the Doctor's own hypothesis:—for if yazeh is properly rendered into English by the verb sprinkle, and never rendered into Greek by the verb Bapto or Baptizo, it appears evident that Sprinkle and Baptize have two distinct and different meanings, and that the one cannot supply the place of the other. It is therefore plain that the text which Dr. Brownlee has chosen, and upon which he endeavours to rest the unscriptural doctrine of Infant Sprinkling, has no reference to the subject whatever, and as a consequence all

his subsequent remarks must be baseless, visionary, and dogmatic.

2. The first error in Dr. Brownlee's reasoning is found on the first page of his book, namely the confounding of the two distinct ideas of *mode*, and *quantity*. "My brother says the Doctor may, in the other sacrament, take a larger piece of bread than I may take. I judge him not, while I take a smaller piece. I may take a mouthful of wine out of the sacred cup: another may simply wet the lip with it. Shall I say that those who take the least crumb and a single drop of wine have not really communed? And shall I venture to say, that he who prefers the sprinkling of water or pouring it out on the turned up face, is no less baptized than he who is immersed in a running stream, or dipped in a baptistry in the centre of the house of prayer?" To which I reply, that the error in this reasoning is that of confounding the two distinct ideas of *mode* and *quantity*. Baptism regards *mode* and nothing but *mode*, and the man that has *only* been sprinkled, has not been immersed. But he that has eaten the smallest portion of bread, or drunken the smallest quantity of wine, has as really eaten and as really drunken as he who has eaten the whole loaf or drunken the whole cup. In substituting sprinkling for immersion the *mode* itself is changed, and therefore to make the analogy

between the two ordinances complete, the mode of communion must also be changed, by substituting for eating and drinking an entirely different mode, such for instance as *touching, smelling, or looking*. Dr. B. makes exceedingly light of changing the mode of applying the element in the ordinance of Baptism, will he make equally light of changing the mode of applying the elements in the Supper? Will touching, smelling, or looking, suffice instead of eating and drinking? If so, sprinkling may supply the place of immersion; for a greater falsehood would not be uttered, were a minister of the Gospel to hold up the bread and wine to the gaze of the people, and then tell them gravely that they had eaten and drunken the sacred symbols, than, upon the sprinkling of an infant, or an adult to pronounce him baptized: for as the looking upon, or touching the bread and wine is not eating nor drinking; so the sprinkling of a few drops of water on the turned up face is not immersion. With respect to "wetting the lips," as a strong hyperbole I have no objection to admit it, tho' in such important investigations I prefer the simple truth and nothing but the truth, and we know that in reality, "wetting the lips" is not drinking any more than is wetting the face, whilst the command is to "eat of that bread, and drink of that cup."

3. Again, says Dr. B. "when our Lord



“washed Peter’s feet, he resisted the Apostle’s wish to be more extensively bathed; he denied him immersion, as not essentially necessary. He was told by our Lord that having his feet washed by water laved on them out of a bason, that he was ‘every whit clean,’ as much so as if he had been immersed.”

Let the reader turn to the 13th chapter of the Gospel by John, and he will find the reason why Jesus would not wash the hands and the head of Peter; which he will look for in vain in Dr. Brownlee. “Jesus saith unto him, “He that is washed needeth not save to wash his feet, but is clean every whit”: Jno. 13 : 10. It pains me to find a man of Dr. Brownlee’s standing giving such garbled statements, and misquotations. Here Jesus gives a just reason for his refusal to wash the hands and head of Peter, namely, that he, Peter, had been already washed. Probably at a Public Bath, returning from which *his feet only* had contracted pollution and therefore *his feet only* needed washing, as Christ said. Dr. B. would teach his young friends that the washing of Peter’s feet superseded immersion; Jesus teaches them that it was superadded:—they had already been washed, probably in a public bath; Jesus as a pattern of humility assumed the attitude of a servant, to do what was esteemed necessary in such hot climates. “The best commentators,” says Dr. Bloomfield, “are agreed, that

λελουμένος denotes the washing of the whole body in a bath, as opposed to *νιπτέσθαι*, which is used of *washing* part of the body. A guest who had gone through the *former*, needed only on arrival at the house of his host to have his *feet* washed; which as the Jews wore no sandals, might be soiled by the way; or, in a hot climate, would need washing after the perspiration occasioned by walking. To offer this was a mark of civility and attention. Thus the sense is: "As he who has bathed has no need of washing himself, except his feet, but is then quite pure, [so] ye need no other washing."\* I have not dwelt upon this subject from an idea that it has any bearing upon the mode of baptism but to convey to the reader's mind the true meaning of the passage and to give some conception of the value of Dr. B's logic. Other passages which he has pressed into his service are equally objectionable but I must pass them over.

4. The second error to which I shall advert is found on pages 6, 7.

Assuming that wash and baptize are interchangeable terms, Dr. Brownlee proceeds. "There is not as far as I can discover, one text in the New Testament which prescribes the washing, to be done only by *sprinkling*, or *pouring out*. In like manner there

\* Notes on the Greek Testament.

“is not one text containing a precept, narrowing it down to *immersion* alone.” If by *washing* Dr. B. means Christian Baptism, he would be quite safe in going much further, there is not only no passage prescribing sprinkling or pouring *only*, but there is no passage prescribing sprinkling or pouring at all. For a clear and lucid examination of this subject, I would refer the reader to the unanswerable work of the Rev. Alexander Carson, D. D. of Tabbermore, Ireland, an edition of whose work has been republished in the U. S., and Hinton’s History of Baptism. But why does Dr. B. fight behind the bush? If there be a single text, from Matthew to the Revelation that justifies the substituting of sprinkling or pouring for Baptism, point it out. It is vain to assert that washing may be effected by pouring, sprinkling or dipping. Christ has commanded his Apostles to baptize or immerse all nations,—had he commanded them to wash all nations the question then might have been open, “how they were to be washed;” (unless evident examples had limited the mode) but the question is not left undecided, the mode is particularized by the word used, and by a number of unquestionable examples given. Is it not ridiculous to hear an individual assert that there is no passage limiting baptism, (for by washing, Dr. B. means baptism) to certain modes, when he knows that there is

not a single text permitting those modes at all, that they are all *the inventions of men*, and are not to be found between the covers of the New Testament?

5. "This washing, then," says the Dr., "p. 5. may be done by sprinkling, pouring out, or by immersion. Neither the one form nor the other is radically essential. It is left to the Church's choice, in different places and circumstances, to adopt that mode that is the most safe and convenient."

By washing Dr. B. still means baptism, knowing the weakness of his cause he has chosen an equivocal term by which, like the ostrich he merely hides his head, while his entire body is open to attack. Now the rite under consideration is not, as Dr. B. would insinuate a washing ceremony, nor as Dr. Morrison told the Chinese, a wetting ceremony:—but it is as the writers of the New Testament inform us, an immersing ceremony.

"They went down into the water" and they "came up out of the water" they were emphatically "buried with Christ in baptism." Individuals might wet themselves by immersion, or wash themselves by immersion, but neither wetting nor washing is included in the word. "It is not even confined to liquids, but is applied to every thing that is penetrated." "The substance in which the action of the verb is performed, may be oil, or wax, or mire, or any other soft matter as

well as water.”\* How then can it be said that the mode is unessential when the word by which the right is designated is itself a *modal* expression.

6. But where did Dr. B. learn that “it was left to the Church’s choice to adopt that mode that is the most safe and convenient”? Is this the language of Protestantism or is it not the language of Popery! Is it Dr. Brownlee or Dr. Wiseman who speaks? In these enquiries I am sincere, for had I read such a piece from an unknown writer, I should have judged it to be the production of the misnamed “Holy, Catholic, and Apostolic Church.” Dr. Wiseman gives precisely the same reasons for the innovations of Popery. “Whence” says that writer, “comes the warrant for departing “from the literal meaning of the word, which “means *immersion* and the adoption of mere “affusion or sprinkling of the “water”!— “Where is the security for those modifications, if not in the explanations of the “Church?”† Let Dr. B. pause and consider, whether he is not fostering in the warmth of his zeal for infant sprinkling, one of the most formidable (because least suspected) innovations of Popery, and admitting a principle which will be wielded with gigantic energy against our common Protestantism; for we cannot be imposed upon in this mat-

\*Carson page 2.

†Lectures on the Principles D. & P. of the Catholic Church, vol ii, p. 58.

ter; if the Church has a right to modify one institution she has a right to modify another, and the Bible would no longer be understood according to its grammatical import (the grandest object achieved by the reformation) but according to the explanations of the Church.

7. Dr. B. proceeds, "And it does seem to me that the inspired writers lay no great stress on the mode of baptism. The thing designed and exhibited in this holy sacrament, is a symbolical and spiritual washing. Now, washing is as truly, and as certainly done by sprinkling and pouring out as by immersion." To which I reply, that all the stress that could possibly be laid upon the *performance* of the rite is upon the mode, so much so, that were the most zealous Baptist to attempt to-morrow to draw out a plain explicit statement of the manner in which the rite should be performed, he could not improve upon the plainness of the sacred text. Nor does he need for his argument the alteration of a single word in the common English version. Could language possibly be plainer than the following? "And Jesus when he was baptised went up straitway out of the water." Ask a child, "where was Jesus before he came 'out of the water?' and he will answer, "in it," and why in it if baptism was sprinkling or pouring? Again, "and John was baptising in Enon near to Salim,

because there was much water there." Interrogate the child again, and Dr. B. might learn wisdom from his answer. "Would John require much water for sprinkling?" and his answer would be "no, a bason would hold enough to baptize a thousand, if sprinkling were baptism." Again, "Buried with Christ by baptism." Ask a child this simple question, as baptism is compared to a burial, how do you think the rite is performed? That intellect must be very obtuse that would not produce some such an answer as this. "When persons are buried they are put under ground, so when they are baptised they should be put under the element in which they are baptised." How could the Sacred penmen be plainer? "He that runs may read."

8. But admitting that baptism is a symbolical spiritual washing, I contend that we are not at liberty to choose that mode that our own caprice may dictate, when the word itself defines the mode; for instance, if like Paul I am told to arise and be immersed, and wash away my sins, calling upon the name of the Lord,\* I have no right to "arise and be sprinkled, poured, or crossed, and wash away my sins, &c." But when we learn from an inspired penman that baptism is a

\*If Baptism must be rendered wash, then Paul unnecessarily uses two words to express the same idea. And if Dr. B. were to translate according to his own theory the text would stand thus, "arise and be washed, and wash &c."

spiritual burial, in order to a spiritual resurrection, we at once perceive, that, any other mode than immersion, whilst it badly represents the former, makes no pretence to a representation of the latter.

9. Suppose for instance, that the same course of reasoning were adopted in reference to the Lord's Supper, and surely it is as admissible to the one as to the other; the absurdity would be more apparent, though not more real. By the Lord's Supper we are taught this important truth, that all our spiritual strength and nourishment flow alone from Christ. "Except a man eat my flesh, and drink my blood" (that is spiritually) "he hath no life in him." Now Dr. B. would argue thus, if consistent:—"It does seem to me that "Christ lays no great stress on the *materials* "for communing. The thing designed, and "exhibited must be kept in view." Now strength and nourishment are derivable in greater proportions from a piece of beef than from bread, or to be nearer to the Pascal sacrifice itself a piece of lamb, and as many constitutions are better adapted to malt liquors than to wine, why should we adopt an exclusive communion? If they have the thing signified, how can we dispute the propriety of their communion!!! No doubt but Dr. B. would start back with horror at such tampering with, and profanation of the Supper, whilst it appears to him a very small thing to



*tamper with an institution equally solemn.*

10. Dr. B. challenges his Baptist brethren, p. 8, to "produce an express precept that will "say you shall wash, or baptize by immersion, "and in no other way whatever." It is difficult for me to persuade myself that the writer is in earnest, but I must answer as though I thought he were. If such a challenge as the above would not convince any candid man that the Baptists are right, it must certainly lead him to suspect that the Sprinklers are wrong. The question before the reader, and that which stands at the head of the page, is the "*mode of Baptism*," not, the *mode of washing*, therefore to juggle with two terms of different signification as Dr. B. does, is itself indicative of a very weak cause, and shows that he is rather deficient of genuine and well founded confidence in his own theory. Now the Baptists contend and the Pedobaptists admit that the meaning of the word baptize (baptizo) is to dip, or immerse; and the learned Carson has waded through the entire Greek classics, examining the word wherever it occurs, and has triumphantly proved that in every instance it means to dip and nothing else but dip. Bapto sometimes means to dye, not however from the word possessing any other meaning than dipping, or immersion; but from the fact that dyeing was performed by dipping, and this is precisely the case with the Hebrew verb טבל

which is usually translated by bapto into Greek ;—that very word that Dr. B. wishes us to believe means sprinkle, because Parkhurst gives as his opinion that dabble is derived from it. For the benefit of the reader and to show how much dependence ought to be placed in Dr. B's. quotations, I will give Parkhurst on the word.

טָבַל (tabal) I. "To dip, immerse, plunge," with a number of quotations.

II. "To tinge or dye with a certain colour, which is usually performed by dipping," again a number of references. See Parkhurst's Hebrew Lexicon on the above root.

11. Now as the word baptize means immersion, Dr. B's. proposition amounts to this, that we produce a passage in which shall be found this tautology doubly refined. "You must baptize by baptism, or you must immerse by immersion, and by no other way whatever."\* Is not this an admirable specimen of theological controversy in the nineteenth century? Here is a professed scholar requiring a grammatical blunder to teach a simple truth. Nothing short of a tautology negatived, and the negative amplified will convince Dr. B. May we not say—

"He that's convinced against his will,  
Is of the same opinion still."

\*If Baptism did not mean immersion, but washing, the absurdity of Dr. B's. test would be equally apparent; the passage would then stand thus, "You must wash by washing, and in no other way whatever." Who can cease to admire such logic!!!

What would become of many of the stable doctrines of Christianity if Dr. B's. test were applied? What would become of the Lord's Supper if tested in such a manner? or what would become of all the transactions of life? A simple command would not suffice. Should I write to a friend in Honduras for 40 cubic feet of mahogany, I should need to tell him to send me mahogany, mahogany, and no other wood whatever. Would not my friend suppose that I was on my way to a lunatic asylum when I wrote such a letter?

12. The fourth error which Dr. B. falls into is this, that in obtaining the corroborative evidence of the early church to scripture truth, we are bound to follow it in unscriptural error. "No other writer of the Greek or "Roman Fathers," says Dr. B., [p. 8.] "before "the heretical Tertullian, can be produced "who originated or advocated exclusive immersion. And if he be good authority, why "not follow him out in all the *complete form* "of his baptisms? He introduced the use of "holy oil in baptism, and also exorcism, and "was as devoted to these innovations as to immersion."

Here Dr. B. admits that Tertullian advocated *exclusive immersion*, and page 12, he says that he "embraced Christianity in the "close of the second century, namely, A. "D. 185. He was followed by Cyprian, "good man and a martyr though he was, but

“who unhappily followed the heretical Tertullian in these particulars.”

This evidence of Dr. B's. is peculiarly serviceable as a weapon against himself and the errors he advocates.

13. It is here admitted that a Christian theological writer who embraced Christianity as early as the year 185, gives his decided opinion that nothing else but immersion is baptism, or in the language of Dr. B. advocates exclusive immersion, and was followed by the good Cyprian of Carthage who sealed his testimony to Christianity with his blood. We have already seen that Dr. B. was so driven for a text upon which to base his unchristian practice of infant sprinkling, that he was obliged to adopt a questionable passage in Isaiah, upon which to found his remarks, and now as soon as he comes to church theological writers, the first man who writes distinctly upon the subject at all, tells him in all the confidence of truth that immersion only is baptism. Dr. B. then attempts to escape from the doctrine of Tertullian, by persuading himself that he was a heretic. He is then met by the pious Cyprian of Carthage, whom he ventures not to call a heretic, but a good man and a martyr; Cyprian too adopted the heretical doctrine of *exclusive immersion*; how many more did the same Dr. B. does not tell us, he might have swelled the list, but he forbears. If this testimony

were needed no one would consider it of trifling importance. The Baptists do not need it, for all that is written in the New Testament upon baptism is written with a sunbeam, "he that runs may read"; and with them the authority of the New Testament is unquestioned. Still they are peculiarly happy with respect to baptism; they have not only the unquestionable authority of their blessed Lord and His Apostles, but they have the corroborative evidence of the early church, even from the lips of Dr. B., are such acknowledgements made. I do not intend to dwell upon the value of Tertullian's evidence to this important scripture truth, yet I cannot forbear reminding the reader that Tertullian was born about fifty years after the death of the Apostle John, was living in the days of Polycarp who had conversed with John, and embraced Christianity according to Dr. B's. own admission, only eighty five years after the death of the last Apostle. I feel persuaded that had Tertullian's evidence been for sprinkling instead of immersion, Dr. B. would not have stigmatized him as a heretic. In Anthon's Classical Dictionary a very different view of Tertullian is taken. He observes, "The writings of Tertullian show an ardent and impassioned spirit, a brilliant imagination, a high degree of natural talent, and profound erudition. His style however, is obscure, though ani-

"mated, and betrays the foreign extraction of  
 "the writer. The perusal of Tertullian is  
 "very important for the student of ecclesiasti-  
 "cal history. He informs us more correctly  
 "than any other writer respecting the Chris-  
 "tian doctrines of his time—the constitution  
 "of the Church, its ceremonies, and the attacks  
 "of heretics against Christianity. Tertulli-  
 "an was held in very high esteem by the  
 "subsequent fathers of the Church. St. Cy-  
 "prian read his works incessantly and used  
 "to call him by way of eminence, *The Mas-*  
 "*ter*. Vincent of Lerius used to say, 'that  
 "every word of Tertullian was a sentence,  
 "and every sentence a triumph over error.'"  
 And yet this is the man that a protestant  
 minister, even Dr. Brownlee, seems to delight  
 in stigmatizing as "a heretic." But upon  
 what ground does Dr. B. require us to follow  
 him in his innovations? in the use of holy  
 oil, exorcisms, &c. The Baptists do not im-  
 merse, because Tertullian, Justin Martyr, Her-  
 mas, Barnabas, Ambrose, and others immersed,  
 or justified immersion; theirs is only corrobo-  
 rative evidence to scripture truth; scripture  
 truth is the baptist's guide, and not the opin-  
 ions of the fathers. Their practice does not  
 need the support which those writers afford.  
 But when Dr. B. appeals to the ancient fath-  
 ers, he is overwhelmed with evidence against  
 the practice he adopts. He has not a single  
 passage to justify infant sprinkling. But in

examining the evidence of Tertullian, Dr. B. insinuates that being a Latin father he did not understand Greek accurately, this is fulsome enough, but it is far from the extent of Dr. B's. extravagance, he would fain make it appear that he did not understand his own language. He represents Tertullian as a stern opposer of any other mode of baptism than immersion, and yet translating baptizo by a word admitting of sprinkling as one of its meanings. This I consider extravagance. I ask is it a likely thing that Tertullian would do this? He maintained that immersion only was baptism, and yet translated baptism by a word the meaning of which is sprinkle. This reasoning of Dr. B's. convinces me that he is not searching after truth.\* The fact is this, the meaning of tingo is to dip, and like the Hebrew טָבַל (Tabal) and the Greek Βάπτω (Bapto) is applied to dyeing, from the fact that they dyed their garments by dipping. Is it reasonable to suppose that Tertullian would have used an equivocal word? Besides, both the Latin and the Greek languages are rich in words by which the slightest difference of mode is represented. Take Beza's Latin Testament and we find that sprinkle is represented by *aspersio* five

\*The course adopted by Dr. B. against Tertullian, will convince any candid mind of the perfect hopelessness of his cause. Of what avail would it be to prove that tingo means to sprinkle, after having confessed that "Tertullian advocated exclusive immersion,"

times, by effusionem once, but never by tingo. The same holds good in the Greek Testament. Sprinkle is derived from Παντιζο (Rantizo) five times, from Προσकुσιν (Proschusin) once, the one instance alluded to is Heb. xi : 28, where, in the original, there is evidently an allusion to the striking of the blood against the door posts, Ex. xii : 7, and 22. But in none of the instances of sprinkling found in the New Testament is baptō or baptizo once used in Greek or tingo in Latin. How absurd then it is for Dr. B. to attempt to correct Tertullian.

14. The next part of Dr. B.'s work deserving attention, is the instances he adduces to prove that baptize does not always mean to immerse. And here it may be necessary to premise that there is a literal, as well as a figurative baptism. When John baptized the Saviour in the Jordan, it was a real or literal baptism; when a pitcher is dipped in water, it is a literal baptism; when a sword is plunged into the heart of an enemy, it is a literal baptism; when a sop is dipped in a dish, it is a literal baptism; and when a pen is dipped in the ink, it is a literal baptism. For baptism represents the action of the verb the same as dip; the portion or quantity of the subject baptized, or immersed, depends upon other words which may either direct, or limit, the original word;—hence if I were to request a child to dip the joints of a flute in



almond oil, I should not expect, if I had a hogshead of such oil, that he would dip more than the mere joints in it, but who, because of this partial immersion would argue that the word dip did not mean only to immerse, but that it meant also to sprinkle? Or suppose I tell a servant to go and dip the pitcher in the well, and bring me a pitcher of water, who would suppose that the word dip did not mean to immerse because the handle was left out? The handle is not the pitcher, it is the handle of the pitcher. And who but Dr. B. would suppose that a sword was not plunged into the breast of an enemy because the handle was not in? Is the handle the sword? So if I say a regiment of soldiers were baptized up to their armpits in crossing a certain river, would any doubt the true meaning of the verb baptize because their heads were not under? have I not made that reserve, by stating that they were baptized up to their armpits? But, if I say they were baptized, without any such limitation, whether they got safely out or were drowned, the meaning is obviously, they were immersed. So if John baptized men in Jordan, he baptized men entirely, not partially, for the word is not limited. If he took them ankle deep, as the Pedobaptists, and Dr. B. tell us, then he did not baptize men, but the feet of men. If he took them into the middle, and did no more, he only baptized their lower extremities; so much of them was

baptized as was under water, and no more. But there are no such limitations, he baptized men and not any specified parts of men. Now all the instances here adduced, are instances of literal immersion, either partial or universal. But there is a figurative, or metaphorical baptism, such as Christ alludes to when he says, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Who would suppose that a mere sprinkling was all that Jesus alluded to?—he was bathed in blood, immersed in sorrow, overwhelmed with anguish! Here is no disagreement between the literal, and metaphorical sense. Again, the baptism in the Holy Ghost is another instance. The idea held by Dr. B. that sprinkling, or pouring, better represents the effusions of the Holy Spirit, than immersion, from the supposition that the Holy Spirit comes from above, and not from beneath, is truly puerile: of course if the Holy Spirit's influences are represented by rain, it is natural to conceive of those influences as coming from above; but such conception depends upon the figure used, and not upon any local habitation of the Spirit, either above or beneath us: Spirit cannot be confined to place. I would refer Dr. B. to Charnocke on God's Spirituality, also to the language of Pope, which is very clear and beautiful; speaking of God he observes,

"He lives thro' all life, extends thro' all extent,  
Spreads undivided, operates unspent."

To be baptized in the Holy Ghost, then, is to be so imbued with his influences in the soul as a man is with water, or any other substance in which he has been baptized. The figure is beautiful, and holds good with the literal meaning of the word.

15. Again there is a metaphorical baptism spoken of in 1 Cor. x: 1, 2, "Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea." In order to understand this figure properly, it may be necessary to examine the account given by Moses of this passage through the sea, which the Apostle here calls a baptism. Now some, who are very anxious to derive sprinkling from this passage, tell us that the cloud above the Israelites was a rainy cloud, and that it rained on them during their passage through the sea; but apart from the discordance of such an idea with the reference here made by the Apostle, we are ready to ask, where is their proof that it rained? Moses does not tell us that it rained, nor need the Apostle refer to their passage through the sea for such a baptism, they might have been baptized after this fashion in the wilderness some hundreds of times, for that same cloud continued with them. Rain would have been a hindrance to them in their flight across the sea, there-

fore it is not probable ; they went over “dry shod,” therefore it is not possible. *Others* who bring sprinkling out of this passage, suppose that the Israelites were bespattered by the falling drops of water, from what is called a wall on their right hand, and on their left. Now this is very improbable, for had the children of Israel *been thus bespattered* it would have been a hindrance and an annoyance to them, and if *such* were the case they could not have gone over dry shod. But here again those who take such a view of the subject, beg the question at issue. We are nowhere told that the water bespattered, or fell upon them. We are told, however, that “the Lord caused an East wind to blow all that night” preceding their passage over and by this means the “Stormy wind fulfilled his word,” and made a passage for the children of Israel. The Red sea running nearly North and South, an East wind would blow almost directly across the sea, and while that wind continued to hold the water back, it would be impossible that a drop of water should fly either North or South, contrary to the established laws of nature. When the wind blows East the rain does not fly North or South. Now if a few drops would fly North and South, they were more powerful than the wind, this must be admitted, and if the wind did not possess power to keep back these little particles, or

drops of water, it could not possibly keep back the great body of water, which being combined and pressed forward by its natural inclination to find a level, must have inundated and drowned the entire host of Israel. It is evident then, that to make a drop of this water fall on the Israelites, whilst the great bulk of the sea was kept back, is to do as great a violence to the laws of nature as such a supposition does to the sacred text, which tells us, that the children of Israel went over on dry land. What then does the Apostle mean? evidently this, that they were immersed metaphorically in the cloud and in the sea, they were in the midst of the sea, though by the almighty power of God, the element of water did not touch them; the action of the verb is the same whether they touched the surrounding element or not, just as an individual is said to be buried, though he touch no part of the grave, the coffin or masonry holding back the earth above and around him; or as a bucket is said to be plunged into a mine, or a well, although it touch neither the sides, nor the bottom.

16. There is also a figurative baptism, which substitutes the effect for the cause. Hence, if a man has been overtaken in a heavy shower of rain, it is common to say he has had a complete dipping, a complete drenching, or a complete immersion; the meaning of neither word, however, is altered by its figurative use; every one knows the true meaning of dip,

drench, or immerse, and can readily perceive, that, in the case in question the true meaning is, that the man could not be more completely saturated with wet, had he been dipped into a river; hence the propriety of the expression, according to the acknowledged principles of figurative language. An example of this kind occurs in the Septuagint, where Nebuchadnezzar was baptized with the dew of heaven. The word is evidently used in a figurative sense, to show the deplorable condition of the haughty monarch, that, in addition to his other sufferings, his body was completely soaked, saturated, or as the English version has it, "wet with the dew of heaven;" the expression is not stronger than we meet with every day, of which the above examples are an illustration. These remarks will prepare the way for the examination of the examples which Dr. B. adduces.

17. The first is from Diodorus Siculus: Lib. 1, ch. 36, "Many land animals being baptized, that is plunged into the river, perished." The second is from Strabo, "With difficulty did the infantry pass the river, being *baptized*, or covered with water up to the breast," Strabo, Lib. 12, p391. The third the Dr. adduces is from Theophrastus, "Having dipped his pitcher," charac. 9th. The fourth is in Sophocles, "Hast thou plunged thy spear or baptized it well in the army of the Greeks?" The fifth instance is from the Apocrypha. Ju-

dith 12: 7, "it is said," says the Dr. "she baptized herself at a fountain of water." The sixth instance is also from the Apocrypha, Ecclesiasticus 34: 25, The son of Sirach, speaking of one who was purified from the pollution of touching a dead body, says "he was baptized from (the pollution of) the dead." The seventh instance is taken from the Septuagint version of the book of Daniel. In Dan. iv: 23, says the Dr. (it should be iv. 33, and iv: 30, in the Septuagint,) "The insane king of Babylon was baptized with the dew of heaven." I shall hurriedly, says Dr. B. notice a few more instances. In 1 Sam. iv: 27, "Jonathan is said to have dipt, immersed his spear in the honey comb." Again I shall only notice Rev. 19, Our Lord in his war with the foes of his church had his garment baptized in blood. "Now I trust my young friends," says the Dr. "I have produced sufficient quotations to satisfy any candid mind that the position assumed by the advocates of exclusive baptism by immersion is utterly untenable."

18. I have enough confidence in the power of truth to believe that were no remarks made upon the passages quoted from Dr. B., and in his own words, that every candid mind would come to the very opposite conclusion of Dr. B. Out of his own mouth will I condemn him! He has availed himself of all the aid within his reach to prove that baptism

means either to sprinkle, pour, or immerse, and with astonishing hardihood tells us, (p. 13,) that sprinkling is the more common way in the New Testament. I ask any candid mind to examine every instance adduced by Dr. B. with the full assurance that he triumphantly refutes himself. There is but one instance in the entire book that is not plain, full, and unequivocally against himself; the one to which I allude is the seventh, which shall receive consideration in its place. But,

1. Many land animals being baptized in the river, perished. Dio. Sic. Dr. B. confesses that "here is a plain instance of immersion." But be astonished, O heavens! The Dr. cannot see that it favours our mode because we do not drown our candidates. At this rate, although I have baptized individuals "in regions far away" according to my simple ideas, yet I have utterly failed, since I never had the misfortune to drown any of them. "These animals," says the Dr., "were not put under the water and then carefully lifted out, they floated on the water, partly under the water, and partly out of the water, until being suffocated they sank to the bottom." And is it possible that such puerile scribbling as this should pass for sense in an enlightened age like the present!!! What has the lifting out of the water to do with immersion? Immersion is the sinking or plunging in, not



the coming out of the water. The Scriptures of unerring truth commands us to immerse believers in the name of the Triune God. The command "thou shalt do no murder," is quite sufficient to prevent our leaving our brethren and sisters at the bottom of the river.

2. The second instance Dr. B. adduces is from Strabo: "With difficulty did the infancy pass the river, being baptized up to the "breast." "Now this," says Dr. B. "cannot be claimed as immersion in the usual sense in which the baptist brethren use the word. They would object as seriously to the putting of a disciple into the water up to the breast only, as to putting water on the head or face by pouring. Most assuredly he will say it is not true immersion to put into water only up to the breast!" To which I reply that no Baptist in the world would deny the truth of such immersion or baptism. It is one of the most beautiful instances the Dr. could possibly have adduced to prove the true meaning of baptism, since it proves irrefragably that no part of them was baptized except such parts as were under water: Their heads remained unbaptized. How beautifully does the historian in this example settle the meaning of the word! It is somewhat beyond the ridiculous to hear Dr. B. claiming this as an example of Christian baptism. This "does in fact," says the Dr. "just give our

“idea of baptism by John, or by Philip. They “both went down into the water, say to the “knees, more or less, while with the hand “the baptiser poured water on the baptized “person’s face.” Dr. B. forgets that the parts said to be baptized in his own example are such parts only as are under water: “The infantry being baptized up to the breast.” So then according to Dr. B’s. own showing, if John or Philip walked their candidates into the water, knee deep, then he baptized them up to their knees in perfect agreement with the example adduced, and the pouring water on the face is another subject altogether, having no parallel in the example given. But allow me to ask where in the New Testament does Dr. B. find that John and Philip baptized men and women up to their knees? For my own part I confess that I am unable to find the passage; perhaps the Dr. will inform us where it is. Now if this instance from Strabo is an example of Christian baptism, as Dr. B. says, then sprinkling and pouring is something superadded, and not found in the example, consequently it must be rejected as an innovation. Let Dr. B. then in future walk his candidates into the water up to the knees, the breasts, or the armpits if he pleases, then let him turn them round and walk them out, and he will then have baptized them up to the knees, the breasts, or the armpits. No one would doubt the truth of

such baptism, as far as it goes, like the historian, the baptists would say "he baptized them up to their knees, or up to their breasts ;" and if the turned up face were sprinkled or crossed, they would say "he baptized them up to the knees, and crossed, or sprinkled the turned up face." What a remarkable blunder the Dr. has fallen into, in attempting to draw support for sprinkling from such a passage as this, and what a discrepancy exists between Dr. B. and Strabo. The "going into the water" is the baptism of which Strabo speaks. "The sprinkling of a few drops of water on the turned up face," is Dr. B's baptism. Is there any likeness between the two? Now no baptist in the world would say, as Dr. B. supposes, "it is no true immersion to put in only up to the breast," but the very opposite; it is true immersion, a real immersion of the parts immersed, though only a partial immersion of the persons immersed; for when the historian tells us they, the "infantry, were baptized up to their breast," it is equal to informing us that their heads were *unbaptized*, and that their baptism with respect to their *persons* was *partial*; but with respect to *the parts under water*, *real*.

3. The next instance noticed by the Dr., is the baptism of a pitcher, in Theophrastus, Char. 9. "*Bapsas arutainan*, "having dipped his cup or pitcher." "Now in doing so," says Dr. B., "the handle,

“and the upper part of the cup, or pitcher, is “not usually nor necessarily put under water. This, in the baptist sense of immersion, is not by any means baptism.” And that is just all that Dr. B. says about the matter. Now I would ask any candid reader, is not this a rich piece of criticism for a Dr. of Divinity, sustaining one of the highest posts in a highly respectable denomination of Christians! Is this all that this champion can say against the truth? and are there to be found individuals in the shape of men, who can be gulled with such flimsy sophistry? I sigh for the prostitution of the human intellect, which such a specimen as the above exhibits. Does the writer that Dr. B. quotes tell us any thing about the baptism of the handle of the pitcher? Of course not. Nor can Dr. Brownlee tell whether the pitcher had a handle or not; it is not to be learned from the word, as it comes from *aruo*, or *aruto* to draw, to draw up, to draw water. The vessel might have had a handle or it might not, the handle might have been baptised or it might not; but whatever happened with the handle, we are credibly informed that the pitcher was baptized, and therefore it is another incontrovertible argument, taken from the lips of an opponent, that baptism means immersion, for what could possibly be a more beautiful example of baptism than the dipping of a pitcher in a well, by which the pitcher is completely immersed?

4. The next instance the Dr. adduces is "in Sophocles. "Hast thou plunged thy sword or baptized it well in the army of the Greeks?" "Now," says the Dr. "be this what it may, it is not immersion. The soldier thrusts a spear into the foeman, but assuredly a part of it, and the entire handle are not plunged in." To this I reply by asking where did Dr. B. learn that "a part of the sword was not plunged in?" Dr. B. in this place translates baptize by plunge, and yet says, "be this what it may, it is not immersion." What does he mean? Does he mean to say that a sword plunged and buried in the body of a man is not immersed! Why then does Dr. B. translate the word by "plunged in?" What difference exists between "plunged in" and immersed? Perhaps Dr. B. supposed that in order to a real immersion the thrust should be made perpendicularly, and not horizontally, nor yet diagonally; but this arises from not abiding by the meaning of the word immerse, the simple meaning of which is to plunge into any substance, or fluid, so as to be covered by the substance or fluid, without any respect to the direction in which the plunge is made. I might immerse a sword in a balloon filled with hydrogen gas, and if the thrust were made upward it would be as real an immersion as though the thrust were made downward. Why almost all immersions are performed in a downward direction

arises not from any limitation in the word, but from the fact that all fluids in which immersions mostly occur, find for themselves the lowest level; and hence to be immersed in them, a downward motion is necessary. But when an immersion in the body of a man is spoken of, the downward motion is unnecessary, and a sword is as really immersed in the body of a man as a Christian is immersed or baptized in the watery element, in which the action of the verb takes place. This instance, then, as well as all the preceding ones, proves what the baptists affirm, and what thousands of pedobaptists admit, that immersion only, is baptism.

5. The fifth instance which Dr. B. adduces, and upon which he rests with no little confidence, is the baptism of Judith in the camp of Holofernes, an account of which is found in the Septuagint of the Apocrypha. "In Judith xii: 7:" says Dr. B. "it is said, "*ebaptizeto*, She baptized herself, *epi tes peges*, at a fountain of water.' It is not "said *in*, but *epi*: not *in* a fountain, but at "it." This would not deserve any notice, but for the remarkable weight the Dr. seems to lay upon the preposition *epi*;—of course the unlearned reader will not for a moment suspect that Dr. B. designs to deceive him with respect to the meaning of a preposition, and in this he may be right; but if he should happen to take for granted what Dr. B. says

about the preposition *epi*, he will be most grossly deceived, for the meaning of *epi* is not *at*, but *upon*. It may with as much propriety be translated *in* as *at*, though it can rarely be translated by either. Now as Mr. Ewing of Glasgow is a great favourite of the Dr's., and is so often quoted by him, and as, moreover, he is a violent opposer of the Baptists, I will give the reader his definition of the Greek preposition *epi*, as given in his Greek Grammar prefixed to his Lexicon: "Epi—Upon. Epi, whatever case it governs, always signifies *upon*; but with different cases, a different mode of *being upon* is denoted." This is enough surely to satisfy any candid man how much dependence he ought to place in Dr. B's. glosses. But Dr. B's. friend, Mr. Ewing, throws a little more light upon the subject, for he observes that *Epi* with a genitive, which is the case here, denotes action, both commencing and terminating upon, as "*epi Thraces echorei*," ἐπὶ Θράκης ἔκωρει, "he marched through Thrace. That is, beginning and terminating his march in Thrace." See Ewing's Greek Grammar, p. 106. Now, though under some rare circumstances it may be translated *at*, yet it always means to be upon; therefore, as to be upon a valley means to be in a valley, so to be upon a fountain for the purpose of bathing, means to be in it, unless she possessed the power of walking upon

water, which is not very likely.\* There does seem to me a very good reason why *epi* and not *en* is used here ; namely, to avoid tautology, for were the preposition *en* used instead of *epi*, it would be twice used with only one word between it. Now the sound of *en, en*, would be less harmonious than *en epi*, and hence the use of *epi* in this place, “*ebaptizeto en te parembole epi tes peges tou udatos.*” She baptized herself in the camp, upon the fountain of water. This seems to me a probable reason ; let it have just the weight it deserves, and no more. But the idea of drawing, sprinkling, or pouring, from the use of *epi*, is too monstrous to deserve any farther consideration. One word, however, must be said upon the Dr’s. strange inconsistency in the sentence “not *in*, but *epi*, not in a fountain, but *at* it.” Why the Dr. puts in juxtaposition the English preposition *in*, and the Greek *epi*, I cannot tell, unless he feared the castigation which he might possibly get when his remarks upon the preposition *en* came to be examined. Now the Latin and English *in*, and the Greek *en*, mean the same thing. I must, therefore, understand the Dr. as using the two Greek prepositions, *En*, and *Epi*, and as saying not *en* but *epi*, not *in* a fountain, but *at* it. Now the reader cannot but perceive how great a stress Dr. B. lays upon the preposi-

\* We should never depart from the literal meaning unless compelled to do so.



tion *in* or *en*; he says in effect, if instead of *epi* peges, it were *en* peges, there could be no question but that she immersed herself, the preposition *en* would settle the matter at once;—but alas, alas, when the Dr. comes to the New Testament and finds John the Baptist, baptizing “*en* to Jordane” in the Jordan, then the preposition *en* or *in* loses all its weight; nothing can be proved from its use, and least of all does it mean *in*. His language is as follows: “Unless instances can be produced of *en* or *in* always meaning “*under*, it is of no great avail in the argument.”\* So, then, if *en*, and not *epi*, had been used in the account of the baptism of Judith, Dr. B. would have remained as sceptical as ever. Reconcile this who can! *En* would have done wonders in the Apocrypha; it is valueless in the New Testament!!!

6. The sixth instance which Dr. B. adduces is also from the Apocrypha, Ecclesiasticus xxxiv : 25. The son of Sirach, speaking of one who was purified from the pollution

\* Here is a rich piece of logic—in, must always mean under. Now if it always means under it will seldom mean in, for to be under a house is not to be in it, to be under a town is not to be in it, to be under the sun is not to be in it, and to be under a river is not to be in it. I once passed through a tunnel 3-4 of a mile long, a part of which was under the new river London. Will Dr. B. say I was in the river? There is a fire proof cotton factory in Portlaw, Ireland, the entire roof of which is one large leaden tank of water; eleven hundred hands work under that water, but not one of them in it.

of touching a dead body, says, "he was baptized from (the pollution of) the dead." "Now," says the Dr. "this evidently refers to the prescribed rule of the law of Moses, in Num. xix : 13. 'Whosoever toucheth the dead body of any man that is dead and purifieth not himself, defileth the tabernacle of the Lord ; and that soul shall be cut off from Israel : because the water of separation was not sprinkled upon him, he shall be unclean, his uncleanness is upon him.' " "This baptism," continues the Dr. "was expressly done by sprinkling the water on him. Here the law of Moses settles the meaning of baptizo. It is by sprinkling. This is beyond appeal or doubt." [p. 16]. I have here given all that Dr. B. says upon this instance, that if there be any strength in his reasoning the reader may have the advantage of it. There is more of the appearance of reason in this paragraph than in many other parts of the book ; but as the reasoning is based upon error, by removing the foundation, the superstructure must fall. And,

1. It is a false quotation from the Apocrypha.

2. It is only a part of the account which Moses gives respecting the purification necessary after touching a dead body, the part which would at once overthrow the reasoning of the Dr. being suppressed.

1. It is a false quotation from the Apocrypha. The son of Sirach is not speaking of *one*

who was purified from the pollution of touching a dead body. He is speaking of men indefinitely. He is not relating historical facts, but inculcating sententious maxims: like the Proverbs of Solomon, they are wise sayings adapted for general use; hence he does not enter into more of the mode of purification than suits the purpose of a sententious maxim. Dr. B. would lead us to suppose that a long, explicit account of the purification of some definite person were given in the Apocrypha; but it is far otherwise. Let the reader turn to the chapter in question and he will find that it is much like some of the chapters in the book of Proverbs. "When one buildeth and another pulleth down, what profit have they then but labour? When one prayeth, and another curseth, whose voice will the Lord hear?" and then comes the passage in question: "He that washeth himself, after the touching of a dead body, if he touch it again what availeth his washing?" (common version,) or, "If one who is emersed from a dead [carcass] toucheth it again, what is he profited by his bath?" Here, then, there is evidently an allusion to that part of the purification from touching a dead carcass common in Palestine and other nations; namely, bathing, or baptism, which will lead us to an examination of the Mosaic account of it, and make good the second charge.

2. Dr. B. suppresses a part of the account given by Moses. See Num. xix: read the entire chapter, or at least from the 11th to the close of the 19th verse, which reads thus: "And the clean person shall sprinkle upon the unclean on the third, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and *bathe* himself in water, and shall be clean at even." Here, then, we perceive that the baptism or immersion which the son of Sirach speaks of in his sententious maxims agrees with the bathing of the seventh day, which consummated the work of purification, and not to the sprinkling of the water of separation, which was composed of water mingled with the ashes of an heifer, which was in itself of a defiling nature, abstractly considered, and only purifying by its spiritual reference to the blood of Christ. Hence, on the seventh day the clothes of the unclean person were washed or scoured, and his body bathed in pure water. Therefore, the immersion alluded to by the son of Sirach evidently denotes the bathing on the seventh and last day of the purification; and though *bapto* and *louo* has each its specific meaning, yet the one may very often take the place of the other, just as in English I may say, "I *bathed* in such a river to-day," another may answer, "I take a *dip* every morning during the summer months." But if Sirach had al-

luded to that part of the process of purification which Dr. B. refers to, why did he not use the word *rantizo*, which is the word here used for sprinkling, or *raino*, used in the 19th verse? The answer is plain; he had no allusion to that part of the ceremony, and therefore, although he does not use the word *bathe*, yet he uses a word which is, under many circumstances, interchangeable with it, namely, *immerse*. And this agrees with what is said respecting the cleansing of the leper: "And he shall sprinkle upon (*perir-ranei* from *peri*, about, and *raino*, I rain or sprinkle,) him that is to be cleansed from the leprosy, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. And he that is to be cleansed shall (*plunei*) wash his clothes, and shave off all his hair, and (*lous-etaien ulati*,) wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day (agreeing with the preceding case) that he shall shave all his hair off his head, and his beard, and his eyebrows, even all his hair shall he shave off, and he shall wash (*plunei*) his clothes, also he shall wash (*lousetai*) his flesh in water, and he shall be clean." Lev. xiv, 7—9. Here it is worthy of remark, that the most scrupulous accuracy is observed in the Greek language with respect

to the use of terms designating different modes of the application of water: to sprinkle has *perirranei*, to wash clothes *plunei*, to wash or bathe the flesh *louselai*. The very same terms are used in the 19th chapter of the book of Numbers, and the 19th verse. Hence we judge that a language so rich in words capable of representing the slightest shade of difference in the mode of applying water, would never adopt the egregious anomaly of using interchangeably words of such opposite significations, as *bapto* and *raïno* or *rantizo*. Nor do I believe that a single individual would agree with Dr. B. were he to lay the case fairly before them. How he can justify himself in suppressing a part of the truth, knowing that that very part suppressed would overthrow his hypothesis, I know not; to me it appears little less than what has been very improperly designated "a pious fraud."

7. The next instance Dr. B. adduces is from Dan. iv: 23; it should be 33, and 30 in Hebrew Bible\* and Septuagint.† "The insane king of Babylon," says Dr. B., "was baptized with the dew of heaven. Now *bapto* and *baptizo* have radically the same meaning. It was utterly impossible that Nebuchadnezzar could be either partially or wholly immersed in the dew drops of Heaven falling on him. This I consider a clear

\* Kennicott's.

† Glasgow edition.

“and decisive case of baptism by sprinkling.” To which I reply, that in order to understand the true meaning of any word, its literal import must be first defined, for upon its literal import rests its figurative meaning, from the simplest simile to the wildest hyperbole; and without understanding its literal meaning, our ideas will be confused, and our views distorted. It was for this principle that the immortal Luther contended, and it is upon this principle that our ablest commentators have proceeded, lighting up the path of truth for the future student; such a course alone deserves the name of rational philology, and is alone beneficial to the present as it will be to future ages. But to grasp at the figurative use of a word, and then insist that it has another literal meaning, and another, and a third, is both unphilological and irrational; and as at first such a course would produce a spirit of dogmatism, so finally it would produce an universal scepticism in the word of letters. The word here used is *bapto*, and not *baptizo*; “*bapto*, is never used to represent the ordinance of baptism, and *baptizo*, never means to dye.”\* The

\* The original word is **רָצַבַע** from the root **רָצַב** (*tsava*). Upon which Parkhurst asks, “Is not **רָצַב** (*tsava*) in this sense a dialectical variation of the Heb. **שָׂבַע** (*sava*), to saturate, as we say, with moisture?” Jarchi, quoted by Dr. Gill, says that it has the signifi-

reader may find more upon this subject in Carson's unanswerable work. I thought it necessary to say thus much upon the subject because Dr. B. says "they have radically the same meaning," which, though generally true, is likely to leave the impression upon the mind that Christian baptism in the New Testament is represented by the word now under consideration, which is not the case.

Bapto, the word here used, means to dip; it also means to dye, doubtless from the fact that dyeing was almost universally performed by dipping; but as by dipping or immersing, the entire substance or person became saturated by the water or other material, in which the action took place, so when such an universal saturation took place by any other mode, it would not be contrary to the laws of figurative language to say, "such a person or thing has been completely baptized or immersed." Yet its literal meaning stands unmoved, nor would it possess any force as a figurative expression unless such were the case. Hence when the Saviour of the world anticipated the amazing anguish and the overwhelming suffering which he had to endure, and when language itself seemed weak and insufficient to represent his anticipated

tion of dipping. The same author quotes to the same effect Pagninus, Montanus, Munster, Junius and Tremellius, Piscator and Michaelis. Can we then wonder at the use of Bapto in this place in the Septuagint?



sorrows, baptism is the word selected, and he exclaims, "I have a baptism to be baptized with !" In the passage under consideration, the degradation and sufferings of the haughty deposed monarch is the subject of the inspired penman, and among his other calamities this was not the least, that, having been scorched by the blazing heat of the noonday sun, his body was drenched, or baptized with the dews of the night. Dr. B. says, "that in this case immersion, either wholly or partially, was utterly impossible." To which I reply, nor was it needed, when it is evident that the word is used in a figurative sense. But I deny that immersion wholly, or partially, was utterly impossible. During my residence in Honduras the rain fell in such torrents that the Rio Honda and the Belize rivers rose in one night from fifteen to twenty feet, inundating all the low lands and drowning much cattle. Now if Nebuchadnezzar endured but a fraction of such a drenching, he might have been literally immersed a thousand times. That the dew fell in large quantities in Palestine and the neighbouring nations is evident. Gideon wrung out of one fleece of wool "a bowl full of water." Maundrel says in his journey from Aleppo to Jerusalem, "We were sufficiently instructed by experience what the holy psalmist means by the *dew of Hermon*, our tents being as wet with it as if it had rained all night,"\*

Irwin says in his voyage up the Red Sea when on the Arabian shores, "The cloaks with which we wrapped ourselves at night were as wet in the morning as if they had been *immersed* in the sea."\* Who then can doubt the possibility of immersion under such circumstances?—and least of all can we doubt the propriety of the expression figuratively used, especially as we have instances of its use in this sense even in the present day, a day in which figurative language is by no means as common as in the age of Daniel. Who has not heard some such an expression as this: "The rain came down in such torrents that before I had proceeded far, or before I could get under shelter, I was completely immersed?" And if such a figurative use of the word immerse is admitted now, without in the least affecting its literal signification, who can for a moment doubt that such was the case in the days of Daniel?

8. And as Dr. B., from the figurative use of baptism in this place, attempts to draw support for sprinkling, so when drunkenness is represented by individuals having been baptized in wine, the Dr. supposes that it sanctions pouring, because, says he, "the wine is poured into them." This to me seems an odd way of getting drunk. I never knew that drunkards had the wine poured

\* See Burder's Oriental Customs.

into them before. I always supposed that they liked it well enough to drink it themselves. The Dr. had better say that by such instances it is evident that baptize means to drink. After having found out so many meanings to one word, as Dr. B. has, it will bear this latter addition very well, and perhaps also it means drunkenness, since those who were drunk were said to be baptized. Alas ! alas ! where will such writers lead us ? But did it never strike Dr. B. that to be baptized in wine is one thing, and to have the wine baptized into them is another ? What will he do with this difficulty ? If baptize means pour, in the instances the Dr. has adduced, then instead of saying as the classic writers do, that individuals were baptized in wine, they should have said that the wine was baptized (poured) into them ; but this they never do, and therefore the meaning which Dr. B. attaches to the word is false. Dr. B's. translation is so ridiculously absurd, that whilst he wants others to believe it, he absolutely does not believe it himself ; hence he translates *Bebaptisthai te to akrato* by " to have been drenched in wine ;" and then says, " This " description of the intemperance of the man " cannot convey the idea that he was immersed in wine. No, it was poured into " him. Here is a striking example of baptizo " used by the classics to signify pouring : " [p. 20.] Why then was Dr. Brownlee afraid to

translate it properly? The reason is obvious: he knew what a blunder he would commit were he to translate *bebaptisthai* by *pour*. It would then stand thus, "to have been poured in wine." What is it that is poured in wine? Why, a drunken man! Prodigious! Whoever before heard of a man being poured into wine? Dr. B. will turn solids into fluids, rather than give up sprinkling. The man is the nominative to the verb, and therefore the man was baptized, and not the wine. Whoever heard since the days of Noah that wine was baptized!!! To say, however, that a drunken man is immersed in wine, is a strong, lively figurative expression, which every unprejudiced mind can readily understand. How often do we hear it said of a drunken man even in the present day, "he is so fond of wine that he would, if he had his will, swim in it." And surely there is but little difference between *swimming in wine*, and being *immersed in wine*.

9. "I shall hurriedly notice," says Dr. B. "a few more instances; in 1 Sam. xiv: 27, "Jonathan is said to have dipt, immersed his "spear in the honey comb." "This partial "dipping," continues Dr. B. "has no earthly "resemblance to immersion." [p. 17.] Then why did Dr. B. translate the word by immersed? Is it not passing strange that immersion has no earthly resemblance to immersion? Dr. B. translates the word (*ebapsen*)

by immersed, and then tells us that in reality the word has no earthly resemblance to *his own* translation : then whose fault is it ? Why did not Dr. Brownlee translate in some other way, such as he poured his spear into the honey comb, or, he sprinkled his spear into the honey comb ? Then indeed no one would have doubted the truth of his remark, that such a baptism has no earthly resemblance to immersion : But when he tells us that immersion has no resemblance to immersion, he must not be surprised if we remain sceptical ; and in this we rather rejoice that our reason still retains somewhat of her primeval dignity, and refuses to believe without evidence, much less against it. In this instance we again have the evidence most palpably, that Baptism means mode, and nothing but mode. Every instance Dr. B. adduces only tends to make it apparent that our position is INVINCIBLE !!!

10. "I shall only mention," says Dr. "B., "Rev. xix : 13. Our Lord in his war "with the foes of his church, had his garment *bebammenon*, 'baptized in blood.' That "is, they were dyed, or stained as a soldier's "clothes are stained in the gushing streams of "blood poured on him from the open "wounds of the opposing foeman. Who can "entertain the monstrous idea that a soldier, or that our Lord would strip off his "vesture and deliberately immerse it in the

“pools of blood? I repeat it, there is here  
 “an allusion to the primitive mode of dyeing  
 “clothes. The artists poured out or sprink-  
 “led the white cloth with spots of dye. And  
 “hence, as we have said, the favourite robe  
 “of many colours, like that of Joseph for  
 “instance.” It is somewhat trying to one’s  
 patience to have to answer a man who  
 breathes error in almost every line; espe-  
 cially when that individual deals in nothing  
 but mere empty assertions, without proof.  
 The respectability of the sect with which  
 such individuals are connected, can alone  
 shield them from universal censure. In re-  
 ply, it is necessary to observe that the bap-  
 tism here alluded to is a figurative baptism.  
 The idea advanced by Dr. Brownlee, that the  
 blood of Christ’s enemies on earth spouts out  
 so as to stain or bespatter the vesture of the  
 risen and glorified Redeemer in heaven, is  
 such an awful blunder as to need no formal  
 refutation. How could the vesture of the  
 glorified Jesus in heaven be bespattered with  
 real blood, shed on earth after his resurrec-  
 tion? Now the language must be either lit-  
 eral or metaphorical: But it cannot be literal,  
 because, let baptism mean what it may, blood  
 shed on earth can never come into real con-  
 tact with spiritual beings in heaven, and  
 Christ is there. If it should be said in reply,  
 that it is a piece of history, and refers to what  
 really took place when Christ was on earth;

still we ask, what event can it refer to? Christ never baptized himself in the blood of his enemies when on earth, far otherwise; "he was a man of sorrows and acquainted with grief, when he was reviled he reviled not again." But should any suppose that it alludes to the sufferings he endured when on earth, they will please to remember that the Saviour is not represented in the passage under consideration as a sufferer, but as a conqueror; and the blood with which his vesture is dyed is not his own blood, but the blood of the Church's enemies, which Dr. B. admits, and in proof of which read the entire chapter. It must therefore be a metaphorical baptism to which the inspired writer alludes; and who will deny that such a use of the word is correct and beautiful. When a king has arrived to the throne through much opposition and bloodshed, it is common to say he arrived to the throne through a sea of blood! When a mighty conqueror has mowed down the opposing armies, it is equally common to say that such an one has bathed himself in the blood of his enemies. Shakspeare represents Hotspur's impatience for the battle with the prince of Wales, in the following manner, in which Mars is represented "*up to his ears in blood.*"

"Let them come;

"They come like sacrifices in their trim,

"And to the fire-ey'd maid of smoky war,

"All hot, and bleeding, will we offer them:

"The mailed Mars shall on his altar sit,  
 "Up to the ears in blood."

Dr. Watts, in answering an infamous satire, written to calumniate the character of William the Third, adopts nearly the same figure, and represents William as being in a *sea of blood*,

"Fierce how he climbs the mountains of the slain,  
 "Scattering just vengeance through the red campaign!

\* \* \* \* \*

"Mark him again emerging from the cloud,  
 "Far from his troops; there like a rock he stood,  
 "His country's single barrier, *in a sea of blood!!!*" }

Here, then, we see figures equally strong, and who will say the ideas are monstrous? For a soldier to take off his coat and deliberately immerse it in the pools of blood, I admit to be "a monstrous idea!" and question if ever the thought entered the heart of any man but Dr. Brownlee! His monstrous idea is a creature of his own creation. But since he questions the propriety of the figure for want of enough blood, I would refer him to the xiv ch. of the same book, (Rev.) 19th and 20th vs. "And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress even unto the horses' bridles, by the space of a thousand and six hundred furlongs." Surely, Dr. Brownlee will not venture to say that in such a sea of blood



as this, which was as deep as the horses' bridles, "immersion was impossible." Of the conqueror who waded through such a sea of blood, might it not with propriety be said "He had on a vesture dipped in blood !!!"

But where did Dr. B. learn that dyeing was performed in primitive times by sprinkling? Surely such a novel idea requires more than Doctor Brownlee's ipse dixit to sustain it. Where is the proof? I could collect a hundred instances and authorities to prove the reverse, but as the proof does not rest on me, I shall examine the instance which Dr. B. adduces and introduces in the following unceremonious manner. "And hence, as we have said, the robe of many colours, like that of Joseph for instance." Here, contrary to fact, and without a particle of reason to sustain it, Joseph's coat is assumed to have been a spotted coat, spotted by having had a dye, or dyes sprinkled upon it. But is this the truth? No, by no means; there is not a particle of truth in it, and Dr. B. ought to know this, as well as every one else. Joseph's "coat of many colours" was not a coat dyed with various spots, as Dr. B. supposes, or pretends to suppose, but a coat made of many different coloured pieces, or shreds. Hence, in the margin it reads *pieces*, and comes from the root פָּסַם, (pas) which as a noun, masculine plural פָּסִים (passim) as in the text signifies "small stripes, shreds, or the

like.”\* I would refer the reader to a very valuable note in the learned Greenfield’s Hebrew Gen., also to a good note in Bagster’s Comprehensive Bible, to a number of authorities in Ingram Cobbin’s Condensed Commentary, and to an equally valuable note in the Comprehensive Commentary by Dr. Jenks. In the notes alluded to, nearly all the best Biblical Critics and Commentators are enumerated, and yet not one of them hints at the extravagant idea that Dr. B. advances; to what then are we to attribute such statements?

19. Hitherto our remarks have been chiefly confined to instances from the Septuagint, and the classics which Dr. B. has adduced to prove that “baptize does not always mean immerse;” and I trust that the preceding pages have amply proved that baptism means immersion, and nothing but immersion; and that the instances Dr. B. has adduced only tend to strengthen our position. How invulnerable the position must be that baptism means immersion, and nothing but immersion, when the strongest instances that can be produced against it are as follows:—

1. “Land animals drowned in a river” are said to have been “baptized.”

2. “Soldiers crossing a river” are said to have been “baptized up to the breast.” How beautifully does this limitation “up to the breast” show that no part was considered baptized, unless under water.

\* Parkhurst’s Heb. Lex. on the above root.

3. "A pitcher dipped in a well" is said to have been "baptized."

4. "A sword plunged into the breast of an enemy" is said to have been "baptized."

5. "Bathing at a fountain, or spring," is called "baptism."

6. "Bathing, after pollution by touching the dead," is called "baptism."

7. "Being drenched in the dew of heaven" is called "baptism;" probably in the same sense as we say "a man has had a complete immersion who has been caught in a storm."

8. "The dipping of a spear in honey" is called "baptism."

9. "Drunkards" are said to have been "baptized in wine," just as we say of such men, "had they their own will, they would swim in it." Figurative.

10. "Christ, in his victory over his enemies," is said "to have on a vesture dipped (baptized) in blood;" just as our own writers, speaking of the conquests of mighty generals, say, "they fought in a sea of blood," and in Rev. xiv: 20, it is said, "the blood came out of the winepress even unto the horses' bridles." Here there is no want of blood for immersion, though the description in neither case must be considered real, but figurative.

20. Who can read the above list of instances produced not *by* a Baptist, but *against* the Baptists, without exclaiming in the language

of Balak, "He came to curse, but lo, he hath altogether blessed us." Thanks to Dr. B. for his unintentional advocacy of the cause of the Baptists.

INSTANCES OF BAPTISM IN THE NEW TESTAMENT.—ἐν, ἀπο, εἰς, and ἐκ, (en, apo, eis, and ek.)

21. Perhaps no subject requires more learning than the adjustment and settlement of the exact value of the Greek prepositions; and the reasons for this are obvious—a few of them may be given. 1. Other words may be used but seldom, comparatively speaking, and hence learned men are capable of examining critically every instance in which they occur, and fix their meaning permanently. But the prepositions occur every where; other words may appear by tens, but these appear by thousands: and though to the able critic this is made a mean for ascertaining their precise meaning, yet, none will deny that the labour must be very great which such a work involves. 2. The Greek prepositions vary a little (and that little, when freely translated, may appear considerable to us) in different cases, and more in some than in others. 3. Prepositions are used in composition to a very great extent in Greek, and though in such cases they generally hold their usual meaning, yet they will sometimes be greatly modified by the word with which they are associated, so much so indeed as to

make it very difficult to give a close translation. 4. The Greek, like every other language, has its peculiar idioms. We say a man went on to a mountain, and into a valley ; but the Greeks would use the same preposition for both ; into a mountain to them would appear as correct as into a valley, and perhaps if we were as close reasoners as they were, we should use the same phraseology. A valley is that space or area between two hills, measuring from the tops of the hills. A mountain is the area or space occupied by the bottom or base. The moment a man entered into the area occupied by the base of the mountain, a Greek would say he was in the mountain, because he was in that space occupied by the base of the mountain ; nor would he think it necessary to use two different words to represent, the being in a mountain, and the being in a valley. In a translation, however, it is necessary to avoid, as far as possible, foreign idioms ; and hence one reason for the many different renderings of the Greek prepositions, though each has its own primary signification. The primary meaning of *eis*, is *into*, and yet it is occasionally translated *to*, and *at*, just as we even now use these three prepositions interchangeably. I might with almost equal propriety say, I went *into* Albany, I went *to* Albany, or I was *at* Albany ; yet each of these prepositions has its own re-

spective meaning, and there are cases where the one cannot properly supply the place of the other. To argue that *in* always means *at*, or that *at* always means *to*, from the fact that they can occasionally be used interchangeably, is both irrational and absurd; or to say that neither of these prepositions have any fixed meaning at all, would betray a like ignorance of the nature of the case. To suppose that the Greek prepositions are a kind of literary outlaw, is to suppose that the most chaste and beautiful language ever spoken, left an important part of the language in a state of wild confusion and disorder.

But extravagant as such an idea may appear, it is just the idea which Dr. Brownlee advances;—he finds a few instances in which the real translation of the preposition might sound or appear incorrect to an English ear, and instead of showing that every preposition is more or less subject to the same objection, and that the rule, and not the exception, should be our guide, he endeavours with the exception to break down the established rule, and in many instances contrary to all authority endeavours to establish the exception in the place of the rule.

22. But we have said that the prepositions possess a fixed and definite meaning, and that, though occasionally they may be used interchangeably, yet never so as to destroy or con-

tradict their primary meaning. In order to establish this point, I shall commence where Dr. B. commences with the preposition *en*. (en.) "But the word *en*, or *in*," says the Dr. "does not *exclusively* mean into. In "more than one hundred instances, say lexicographers, it is rendered *at*. In numerous "other places it means *with*. Here are a "few instances in proof, Mark i : 8—"Baptized *en with* the Holy Ghost ; Matt iii : 11 "—Baptized *with* the Holy Ghost and *with* "fire ; 1 Cor. iv : 21—Shall I come to you "*en with* a rod ; Mark x : 37—"That we may "sit with thee *en at* thy right hand, &c.' In "these places it would utterly destroy the "sense to render it *in* or *into*. Besides, in "order to constitute a rational argument for "the Baptist brethren, it ought to be shown "that it does always mean *under* the water. "Unless instances can be produced of *en*, or "in, always meaning under, it is no great "avail in the argument. We ask any scholar to produce such a use of the Greek preposition *en*. We arrive, therefore, at this "conclusion—that John and our Lord's disciples baptized *at* Jordan or *with* (the waters of) Jordan." [p. 22.] This is a summary way of arriving at a conclusion, it must be confessed. Here are four instances given, two of them repetitions, and one of them a misquotation ; certainly *such premises are worthy of the conclusion ! ! !*

As Dr. B. so often quotes Mr. Ewing, and with such evident satisfaction, and as he as a writer is at antipodes with the Baptists, I will again extract from his Greek Grammar.

“EN. εν. In, within. The radical signification of εν en, is in, within, contained within, as one thing within another. This is its most common signification, applying either to place or time, and exactly expressed by the English preposition in.”\*

I should be glad to give all he says upon this preposition, but I have already exceeded my intended limits, and must forbear. But how does this agree with the wild extravagance of Dr. B., who either persuades himself, or attempts to persuade others that *in* is not the meaning of *en*, when it can but seldom be rendered by any other preposition? In proof of which we will at once render the instances he adduces according to the radical meaning of the preposition *en*, and show that instead of “utterly destroying the sense,” as Dr. B. intimates, it is the only true way of retaining the sense. 1. “Baptized *in* the Holy Ghost.” Here the idea is to have the entire soul imbued with Divine influences. 2. Is a repetition from another Evangelist. 3. (or properly 2.) “Shall I come to you *in* (the way of) a rod or *in* love?” Ewing gives this rendering—the meaning is “shall I come *in* anger or *in* love.” Here the force of the

\* Grammar prefixed to Lexicon, [page 101.]



expression is retained by the correct rendering of the preposition. 4. (or 3.) The third instance is a mistake, perhaps an oversight; the preposition *εν* (*en*) is not used in reference to the right hand or the left, *εις* (*eis*) is there used; the only place in which *εν* is used is at the close of the verse *εν τη δόξῃ σου*, *en te doxe sou* *in thy glory*; perhaps this is the reason why the Dr. made the mistake. Now I ask the candid reader where is the force of the Dr's. argument that to render the instances he adduces by *in* would destroy the sense? Has the sense been destroyed in either of the above instances?

I am sorry Dr. B. should expose himself to ridicule by challenging any scholar to show that *en* in always means under. Surely the Dr. had forgotten himself when he penned such a ridiculous sentence. "*In must always mean under to be of any avail in the argument*"!!! Is not the preposition *εν* which Ewing renders "in, within, contained within, as one thing within another;" is not this more decisive than under could possibly be? *En* is used for being within a house, John xi: 20. In the beginning, John i: 1. In the world, Jno. i: 10. In Cana of Galilee, Jno. ii: 1. In the temple, Jno. ii: 14. In Jordan, Matt. iii: 6. Such instances might be multiplied a hundred fold if necessary, and prove the truth of our remarks. But for the preposition *in* to always mean under,

is too great an outrage against common sense to deserve serious consideration. Under, would be a much more equivocal word than in. For instance, to be under the Jordan would mean to be under the bed of the river, the same as to be under the Thames means to be in the Tunnel ;—to be under a town or city would mean to be in some subterranean cave or cavern, and not in it. [See note p. 43.] The absurdity of such a requisition must be apparent to every discerning mind. It is equal to saying “unless the preposition in, can be proved always to mean what it never was designed to mean, it is of no great avail in the argument. Unless it always mean what another word means, and seldom or never means its own meaning, it is useless.” The preposition *en* means *in, within, as one thing within another*, but it does not always mean immersion, further than to be in a river always includes immersion, wholly or partially as a matter of course : but that persons whom John took into the river were immersed is proved by the words used in connection with the sacred rite, Matt. iii 6, &c. “And were *baptized* of him *in* Jordan ;” they not only went into the river, but they went in for the purpose of immersion.

23. “The second class of strong texts,” says the Dr. “have the preposition *apo* in them,” &c. ; and knowing that *apo* sometimes means from, he has accumulated texts to prove what

no Baptist denies, that there are instances where apo, is better rendered from, than out of, and who denies it? The Dr. beats about a man of straw which he has himself created. But even here Dr. B. cannot avoid exhibiting the same folly by repeatedly urging that apo, like en, is of no avail in the argument unless it mean "*up from under*." What! must apo, as well as en, mean up from under? Dr. B. admits that it means motion from a place. Then we ask where was Christ when he was baptized? The answer is found in the account given of that transaction, Matt. iii: 6; those who came to John were baptized of him *εν* (en) in Jordan, and Mark tells us that "it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John, *εις* (eis) in Jordan. The only two prepositions whose radical meaning is "in, into, within," are here used, showing that Christ was baptized *in* Jordan. Then if, as Dr. B. admits, apo means motion from place to place, and Jesus moved from the place of baptism in the water, to the land, he must have "*come up out of the water*," and our translators have translated the passage rightly.

24. Our next remarks will respect the two prepositions *εις*, (eis) and *εκ* (ek.) Here again the Dr. harps upon the old string, eis must mean down into so as to be under, or it is useless; ek must also mean coming up out

from under the water, or it means nothing to the purpose. But mark the perplexity of the Dr's. mind ; for in the very next sentence he contradicts himself,—eis must mean going down into the water so as to be under it, if not, our argument is lost. Then of course every one would suppose that if it could be proved to mean under, our argument would be gained :—But no, it will then prove too much, for then Philip must also have been immersed. "Permit me to observe," says "the Dr. "that if this text means going into "the water, so as to be put under it, then it "will follow that Philip immersed himself as "well as the Prince. But an argument that, "in the usual process, proves too much is a "false argument. Hence there is no evidence of immersion here." [p. 25—6.]

Now whose argument is here proved to be false? Not the Baptists'; they never say that eis must always mean under; it is sufficient for them that it means into, and that ek means out of. It is Dr. Brownlee's argument which is proved to be false, and Dr. Brownlee proves it. He has fallen upon the point of his own sword. The Dr. has placed himself in an awkward dilemma. He says "in order to make this an effective logical "argument, it must be proved that the Greek "preposition eis means here "that they went down *under* the water." Mark, this is called *an effective, logical argument*. Then in

the name of common sense how can an effective, logical argument be proved to be false? If it is proved to be false, how can it be *effective*? If it is proved to be false how can it be called *logical*? And yet, *Dr. B.* proves that this *effective, logical argument* is FALSE. He gives us a test by which to try the truth of a given passage; the very next moment he tells us that if it answers to the test exactly, yet still it is false. Then of what manner of use is the test? Can it do other than show the weakness of the projector; or rather, the weakness of that cause which is capable of confusing the intellect of the wisest of men?

But it is not necessary that εἰς (eis) should mean down into, so as to be under, nor that ἐκ (ek) should mean to come up from under; it is sufficient that εἰς (eis) should mean unto, and that ἐκ (ek) should mean *out of*, as their common signification, and that there is no reason for departing from those meanings in the present instance.

That εἰς (eis) means in, and into, may appear evident by a few examples out of many that might be adduced, and though our translators occasionally translate it otherwise, yet it will be seen by an examination of such instances, that they will resolve themselves into the primary meaning.

Jno. i: 18, " (εἰς) in the bosom of the Father."

Jno. ii: 23, "Many believed ( $\epsilon\iota\varsigma$ ) in his name."

Jno. iii: 4, "Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time ( $\epsilon\iota\varsigma$ ) into his mother's womb and be born?"

15. "That whosoever believeth ( $\epsilon\iota\varsigma$ ) in him should not perish, but have eternal life."

16. "Believeth ( $\epsilon\iota\varsigma$ ) in him should not perish," &c.

17. "For God sent not his son ( $\epsilon\iota\varsigma$ ) into the world to condemn the world."

22. "After these things came Jesus and his disciples ( $\epsilon\iota\varsigma$ ) into the land of Judea."

24. "For John was not yet cast ( $\epsilon\iota\varsigma$ ) into prison."

Jno. iv: 3, "He (Jesus) left Judea, and departed again ( $\epsilon\iota\varsigma$ ) into Galilee."

28. "The woman left her water pot, and went her way ( $\epsilon\iota\varsigma$ ) into the city."

Acts xxi: 26, "Then Paul took the men, and the next day purifying himself, with them entered ( $\epsilon\iota\varsigma$ ) into the temple."

28. "Brought Greeks also ( $\epsilon\iota\varsigma$ ) into the temple, and hath polluted the holy place."

29. "Trophimus—whom they supposed that Paul had brought ( $\epsilon\iota\varsigma$ ) into the temple."

34. "He (the chief captain) commanded him (Paul) to be carried ( $\epsilon\iota\varsigma$ ) into the castle. In fact it is impossible to open the Greek Testament, and read almost any chapter without the most overwhelming evidence that  $\epsilon\iota\varsigma$  (eis)

means into;  $\epsilon\nu$ , in is generally used in a more quiescent sense, and  $\epsilon\iota\varsigma$  in a more active.\* When we are told that John was baptizing in Jordan, or that Christ was in the beginning, or in the world, it is generally represented by  $\epsilon\nu$  in; but when it is said, Christ Jesus came into the world, or went into a city, or into the temple, it is generally  $\epsilon\iota\varsigma$  (into). I presume that no one can read the Greek Testament without perceiving this general distinction. Now after the instances produced, which have been taken without the slightest previous study, I anticipate that the candid reader will scarcely think it possible that Dr. B. would refuse assent, merely because on some occasions this preposition is translated unto, to, at, and even on, for beauty of style, to avoid repetition, or to agree better with the idiom of our language.

25. And as  $\epsilon\iota\varsigma$  has been proved incontrovertibly to mean *into*, so  $\epsilon\kappa$  can also be proved to mean *out of*. Indeed, if  $\epsilon\kappa$  or  $\alpha\pi\omicron$  (ek or apo) did not mean *out of*, there is no other preposition in the Greek language by which such an idea can be expressed.  $\epsilon\kappa$ , is perhaps the strongest of the two;† for while apo may be

\* This is a mere opinion, and therefore whether true or false, will not effect the argument.

† The original distinction between  $\alpha\pi\omicron$  and  $\epsilon\kappa$  seems to have been, that  $\epsilon\kappa$  was used to signify the separation of things previously conjoined;  $\alpha\pi\omicron$  of things whether previously conjoined or not. But this distinction

rendered from, including the idea of privation: Yet, as Mr. Ewing justly observes, "the signification of  $\epsilon\kappa$  (ek) is *always out of*, as a stone cut ( $\epsilon\kappa$ ) out of a mountain," &c. But Dr. B. and Mr. Ewing are at antipodes with respect to the preposition  $\epsilon\kappa$  (ek.) Dr. B. says its radical meaning is *from*. "Here," says the Dr. "are the proofs, Matt. i: 18, "'From, or by the Holy Ghost.' It can in "no way be construed to mean up out of the "Holy Ghost. Matt. xxi: 21, (he means the "25th,) 'The baptism of John, was it ek from "heaven or ek of men?' It cannot mean up "out of heaven. Matt iii: 17, 'There came "a voice ek from heaven.' It could not be "said to come up out of heaven." To which I reply, that I am filled with grief that a man of Dr. B's. standing should bend from that honest integrity which ought ever to characterize the minister of Christ, and with evident premeditation design the deception of his readers; I say design, because I have no alternative. Since by his remarks on the preceding page, he is not ignorant of the reason why the passage is translated "*they went up out of the water.*" On the preceding page, (the 25th,) Dr. B. observes, "Philip and the Ethiopian prince went down *both*, into "the water, and he baptized him. And when

soon came to be overlooked in practice, and the two to be often used almost indiscriminately. Remarks on the prepositions  $\alpha\pi\omicron$  and  $\epsilon\kappa$ , p. 100, Ewing.



“they were come up out of the water, &c.”  
 “Here, the whole of the Baptist argument  
 “rests on the meaning of the two preposi-  
 “tions *eis*, *to*, *into*, and *ek*, *out of*, with the  
 “*ana* in composition, *they went up*.”

This I consider a fairer statement of the argument than I have hitherto met with in his entire book; but even here the most important matter of all is left out. The whole of the Baptist argument does not rest upon the two prepositions *into* and *out of*, and *ana* in composition; but also upon *ebaptisen auton*, he baptized him, which we have already proved to be he immersed him. But still it is the fairest statement I have met with in Dr. B's. work. Yet, like “*the effective logical argument*” already considered, it will by no means augment our respect for the writer. Nay, it is far worse; the former might have resulted from the stupifying influence of a bad and hopeless cause; but the latter must be numbered among the dark designs to deceive. Dr. B. admits that “*they went up*” is from the “*ana* in composition;” and that *ek* only means “*out of*,” and yet he finds three instances of *ek*, without the *ana* in composition, and applies the test to *ek*, which alone belongs to *ana*. Is not this a species of theological juggling unworthy of any man? The three texts which he has adduced will read well, if *ek* is translated *out of*, but as they have no corresponding word to

the text in Acts viii : 39, by which the action of *going up* is represented, it is not probable that they will bear any such addition. Did Dr. B. ever read Rev. xxii : 18, 19? *Verbum sat sapienti.*

26. Dr. B. tells us that the true reason why John baptized in Jordan and Enon, is that that the cattle, which brought the candidates, might have a sufficiency of water, and wonders that persons should have hitherto overlooked this true reason. This is excellent!!!

John was held in high estimation as a prophet, and therefore the synagogues were as open to him as to Christ, and doubtless more so. A bowl of water would be enough with which to sprinkle a thousand, and a sermon would have been as eloquent and convincing from the pulpit of a synagogue as from the banks of the river Jordan; and to make John go to a river that the cattle might drink, is to go a journey to effect what was effected every day without it. Whoever yet heard of people taking their families, their waggons, and their horses a journey, in order to give their cattle drink? Does Dr. B. ever go a half a dozen miles up the Hudson for the same purpose?

The court of the Gentiles would hold more than a hundred thousand hearers: a field sufficiently large for a Boanerges, whilst the cattle might remain in their stalls. Why did not John preach there? Christ taught

daily in the temple: why did not John? The answer is plain: Christ never baptized, whilst John was emphatically the Baptist or Immerser. Hence a river was a more suitable place for his ministry.

27. I come in the next place to examine Dr. B's. opinion and arguments respecting Rom. vi, 4, &c. "We are buried with him by baptism into death," &c. Add to this Colos. "ii, 12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, &c." Here the Dr. replies to the Bible, and not to us. "I beg leave," says the Dr., "in reply to say, first, that this is taken either literally or figuratively. If *literally*, then our brethren mean to say, that as Christ in his baptism was put below and buried in the water, even so also ought we to be put under the water, or buried with him in baptism. But, there are two insuperable objections in the way of this acceptation. First, there is no decisive evidence that our Lord was immersed. Second, it is not said that we are buried with him in *water baptism*. It is distinctly said we are buried with him into death by baptism."

28. The substance of Dr. B's. subsequent remarks is, that "a figure or comparison is not an argument." That if "we are literally buried in the water in baptism, we must also become literal stones, branches," &c.

“and that Christ was not really immersed when buried, because, says the Dr., he was put into a tomb in the side of a rock. After which he enumerates instances on record, in which the influences of the Holy Spirit are compared to rain, dew, &c., such as “He shall come down as rain upon the mown grass,” &c., supposing gratuitously that they allude to baptism.

Were it not that my examination of Dr. B's. lectures has already extended far beyond the limits I had assigned it, I should quote his entire book, believing that no better means could be employed to exhibit the weakness of the cause which he advocates ; but I must forbear.

Dr. B. says that Romans vi, 4 must be understood either literally or figuratively. But against the literal interpretation he puts in two objections : 1. That there is no evidence that Christ was immersed. 2. That it does not say that we are buried with him in water baptism, but distinctly that we are buried with him *into death* by baptism.

1. The first of these objections begs the question at issue, and assumes what has to be proved. The question under consideration is, *What does this passage prove?* Does it prove that *sprinkling* or *immersion* is baptism? Can baptism be fairly called or even compared to a burial, unless immersion is the mode? And yet it is here said we are buried with him (Christ) by baptism.

2. His second objection is another false quotation, to add to the number already made. It is not said "we are buried with him '*into death*' by baptism;" and as the Dr. applies the term *distinct* to this misquotation, all I can say is that it is a distinct falsehood, and appeal to the reader for the truth of my statement. Perhaps to Dr. B. the difference may appear trifling and unimportant; but though with such alteration he can do nothing to establish his theory, yet I contend that he has no right to transpose a passage unless he can give just reasons for so doing. If he can sustain an alteration, either in this passage or in any other, by sound criticism, let him do so; otherwise let him beware of altering the word of God! This he has done in the present instance, without giving the slightest reason to justify it. Here then are his two flimsy objections: the one begs the question at issue, and assumes what has to be proved; the other is a false quotation. It must be a desperate cause which compels its adherents to pursue a course so perfectly erratic! But that the Apostle has an allusion to a real or literal baptism is evident, by his appeal in the preceding verse:—"Know ye not that so many of us as were baptized into Christ, were baptized into his death." Here he appeals to their recollection, to their memories, to call to mind the day when they "put on Christ" by a public pro-

fession, and when by baptism they made a public renunciation of the world and all its vanities. "Therefore we are buried with him by baptism into death." Here we perceive that baptism, though real, has a figurative signification, and not as Dr. B. supposes, that the baptism itself is figurative. The Apostle appeals to a period and an event in their history. Such a period had existed, and such an event had occurred ; that period was the time when they put on Christ by baptism, and that event was baptism. Why should we attempt to mystify that which is plain and literal ?

But admitting for the argument's sake that the entire description is figurative, still it gives its entire weight against Dr. B's hypothesis, and in favour of immersion. For if baptism be compared to burial, or burial to baptism, the comparison is not made because of their dissimilarity, but because of their likeness. We should never think of saying that an object we saw was as round as a triangle, as square as a marble, as smooth as a thistle, or as soft as a diamond. Were an individual to institute such comparisons we certainly should think him mad ; and yet Dr. B. makes such comparisons, when he compares his sprinkling to a burial. In what part of the world were men ever buried by sprinkling ?

29. But Dr. B., feeling the pressure of this text, tells us that "a figure or comparison is

not an argument." Perhaps Dr. B. forgets that a figure implies a reality, and a comparison, something with which to compare. If I see the shadow of a man against the wall, I expect that man is not far off; I do not suppose that the shadow of a man is produced by a butterfly, nor by a swarm of musquitoes, but by a man. So if the shadow of baptism is burial, I expect the reality to correspond with the shadow; but as neither sprinkling nor pouring have the slightest agreement with the shadow, and as immersion agrees with it to the very letter, I have no hesitation in saying that neither sprinkling nor pouring is meant: but that the allusion is evidently to immersion, the only scriptural mode of baptism. But it is almost ludicrous to hear Dr. B. say that "a figure or comparison is not an argument," when every instance he adduces to prove that sprinkling is baptism, is of the figurative cast. Hear him speak for himself. "Now let me beseech every one that has doubts or prejudices on the mode of baptism, to take his bible, and with humility and fervent prayer let him study the following passages: Ps. lxxii, 6: 'He shall come down as rain on the mown grass, as showers that water the earth.' This is sprinkling, not immersion. Hos. xiv, 5: 'I will be as the dew unto Israel.' Is not this sprinkling?" And at this rate Dr. B. ransacks the Old and New Testaments to find instances where the Holy Spirit's in-

fluences are compared to rain, which he grasps at as proof that sprinkling is baptism, and yet he tells us that a figure or comparison is not an argument! What does he mean? Perhaps he means that a figure or comparison would be no argument in proof of immersion, but that any thing will do to prove sprinkling. What a battle Dr. Brownlee's arguments are having among themselves! O truth, how invincible thou art! The arm of a giant is paralyzed when he raises it against thee! The intellect is made drunk that designs thy destruction! How else could we account for such palpable self contradictions as the above? Dr. B. attempts to prove that sprinkling is baptism, by a number of figures or comparisons drawn from the Old Testament, immediately after having said that "*a figure or comparison is not an argument.*" His statements are like the disconfitted armies of Midian and Amalek, "every man's sword is against his fellow."

Dr. B.'s idea that if we be literally immersed we must also be "literal stones, literal branches, and must use the sign of the cross," all results from false reasoning:—Such reasoning could only be just were the Baptists to insist upon a literal *death*, in baptism, for it is the *death* which baptism represents, that is figurative or spiritual; baptism itself is *real*, it is the real baptism that produces the shadow of burial, and death. Does



Dr. B. doubt that baptism is a real ordinance, rite or institution? If not, where is the force of his objections? Under the Christian dispensation believers were really baptized according to Dr. B.'s own admissions, but they never were real stones, real branches of wood, nor were any at this period really crucified, nor was the sign of the cross ever instituted. To reason from what did exist, to that which never had any existence except in the Dr.'s brain, is illogical, irrelevant, and futile.

30. To say that our Lord Jesus Christ was not immersed, when he was buried, is only another instance of the desperateness of his cause. Does Dr. B. suppose that nothing is immersed, that does not descend in a perpendicular direction? But it is not true that Christ was not immersed, even according to Dr. B.'s idea of immersion, confining the idea to descent. Mr. Maundrell in his journey from Aleppo to Jerusalem,\* says in speaking of Mount Calvary, "In order to the fitting of this hill for the foundation of a church, the first founders were obliged to reduce it

\*Page 92. The learned Bishop Newton speaking of this work, says, "The fullest for our purpose is Mr. Maundrell, whom it is a pleasure to quote as well as to read, and whose journal of his journey from Aleppo to Jerusalem, though a little book, is yet worth a folio, being so accurately and ingeniously written, that it might serve as a model for all writers of travels," vol. ii, p. 200, on the prophecies.

to a plain area ; which they did by cutting several parts of the rock, and by excavating others. But in this work care was taken that none of those parts of the hill which were reckoned to be more immediately concerned in our blessed Lord's passion should be altered or diminished. Thus that very part of Calvary, where they say Christ was fastened *to*, and lifted *upon* the cross, is left entire ; being about ten or twelve yards square, and standing at this day so high above the common floor of the church, that you have 21 steps or stairs to go up to its top : and the holy sepulchre itself, which was at first a cave hewn into the rock *under ground*, having had the rock cut away from it all round, is now as it were a grotto above ground.

Such is Mr. Maundrell's description, which description agrees with that of more modern travellers. He was there on the day commonly called Good Friday, and was shut up in the church of the holy sepulchre till Easter Sunday which he speaks of with delight, as it gave him ample opportunity to inspect very closely every part of that interesting spot. But to enter at large in this place into all the opinions and arguments for and against the opinion that the present is the real tomb of Jesus, would be both illtimed and unnecessary. Suffice it to say, that all four Evangelists in their description of that important event say he was laid " *ev* (en)

*in* a new tomb, or sepulchre hewn out of a rock ;” and to shew that it was below the surface, Mark tells us that the stone was rolled (*ἐπ’*) upon the door of the sepulchre. (Eng. translation unto.) Neither John nor Luke say any thing about the stone, and Matthew says (*προσκυλισας*) rolled to ; but the preposition *προς* in composition often means upon, and that stones were rolled upon sepulchres may be found by refering to John xi, 38, where the preposition *ἐπ’* (*epi*) is rightly translated upon. Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone lay upon it. Even the word rendered lay has *epi* in composition, and is therefore doubly emphatical. And Christ himself describing his own burial, says : “For as Jona was three days and three nights in the whale’s belly, so shall the Son of Man be three days and three nights in the heart of the earth.” But there is one text more which deserves some attention and which goes to establish the position that we have taken. John xx, 11 : “But Mary stood without at the sepulchre weeping : and as she wept, she stooped down into the sepulchre”—(“and looked” is not in the original.) What can Dr. B. say to this ? “The plain simple people” (as Dr. B. calls those who entertain the opinion that the tomb of Jesus was below the surface), seem to me to have a better foundation upon which to rest

their opinion than the Dr.\* They have, 1. the highest authority, for the New Testament is in their favour. 2. The observations of travellers, such as Maundrell quoted, and others which might be adduced. 3. The general custom of the Jews, who buried below ground. 4. Their allusions to the grave being such as the following: Lest I become like them that go down into the pit—Ps. xxviii, 1. O Lord thou hast brought up my soul from the grave; thou hast kept me alive that I should not go down to the pit—Ps. xxx, 3. Such instances might be multiplied. The grave is compared to a pit, and death to *going down to* or *into* the pit upwards of twenty times in the Old Testament. The same term *going down* is made use of with respect to the grave. I will *go down* to the grave to my son, Gen. xxxvii 35. So he that goeth to the grave shall *come up* no more, Job vii 9. In a moment they *go down* to the grave, Job xxi 13. Let them *go down* quick into the grave,† Ps. lv, 15. Such comparisons would be absurd and ridiculous if the Jewish custom of burial were not some-

\*Though some of the Jewish sepulchres were entered by doors in the sides of the rocks, yet this was by no means general. Even such, often descended by a flight of steps after the first entrance. See Maundrell, p. 103. Speaking of the sepulchres of the kings, he says, "Of these the two innermost are deeper than the rest, having a second descent (mark this, "a second descent,") of about six or seven steps into them."

† Marginal reading.

what agreeable thereto. But to "walk forward as into a chamber" above ground, as Dr. B. intimates would not agree with such comparisons. When tombs were entered in such a manner they descended a first, and even a second flight of steps from within.\* And lastly the shape of Calvary which was a gentle elevation of a few feet in the shape of a skull, forbids the idea of entering into the side as of a bold and elevated rock above the common level. Here then are five important reasons to prove that the plain simple people are right, and Dr. Brownlee wrong. But such proof is gratuitous, on our part, for I presume no one will deny that the common mode of burial was by "*going down into the pit*," whether hewn out of the solid rock or dug out of the earth, and if Christ were buried contrary to custom,† the proof that such was the case, rests on Dr. Brownlee; that he has not attempted to prove it may be seen by any one who chooses to read his

\*Those who suppose such an entrance was made into the Sepulchre of Jesus, suppose the upper part to be a monument or work of art, the tomb itself being hewn into the solid rock, beneath."

† Contrary to custom. Let any candid individual read Luke xi: 44, and he will surely admit that if Christ was buried, as Dr. B. says he was buried, it must have been very contrary to custom. "Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them." Could such graves be above ground? Could a man walk over a monument without knowing it?

lectures; all that he has dealt in there is mere empty assertion, such as would deserve no notice, but for the position the Dr. sustains in the Christian church. On the other hand, had he been right in his observations respecting the burial of Christ, all that he would have gained would be simply this, that the burial of Christ was an horizontal immersion, in the heart of an excavated rock, a thing possible from the nature of the element in which the immersion took place, whilst the immersion of believers by which their death unto sin is represented is confined to, and requires a downward or descending direction, simply from the nature of the element in which their immersion takes place :—So that had Dr. B. proved, what he has not even attempted to prove, all that he could possibly have gained thereby would be an airy nothing, at best but the materials for a flimsy sophism which a breath of truth would have scattered like thistle down to the four winds of the heavens. Does Dr. Brownlee need to be informed that baptism or immersion may be performed in all the elements of nature, that it neither implies purification, nor pollution, neither washing, nor defiling, though it may be the means of either, and that its direction is not confined to any angle in the entire circle?

## P A R T I I.

### THE SUBJECTS OF BAPTISM.

#### INTRODUCTION.

1. **T**HAT truth is destined ultimately to triumph over error, no one at all conversant with the pages of inspiration can doubt ; that the progress of its triumphs has been comparatively slow, few will be found to deny. And among the many means for effectuating this glorious consummation, Free Discussion takes a high and deserved pre-eminence. Every real friend of truth cannot therefore fail to rejoice that he is beyond the reach of Inquisitorial power, and every other unhallowed domination whose object has been, and now is, the suppression and extinction of truth. There can be no doubt, therefore, that the Baptists, as a body, feel the highest respect for those who by their practice sanction free inquiry, and discussion ; and for whom more than for the individual whose arguments the folio pages are designed to refute.

Upon the subjects and mode of Baptism so clearly revealed in the New Testament, "that he may run that reads," many seem as much puzzled as though they were attempting the quadrature of a circle, or measuring the distance of a fixed star. To what are we to attribute the blundering and floundering of so many great men when they write or speak upon this subject. It is not that they are deficient in critical acumen or powerful ratiocination, but doubtless in many instances it arises from the stubborn tenacity with which they adhere to preconceived, though erroneous views of truth ; and hence like the Giant of antiquity, the iron bedstead of their preconceived opinions is made the standard of truth, and every text of scripture must be contracted or stretched to suit that standard.

Perhaps the most novel feature in Dr. Brownlee's pieces is his charge of sophistical reasoning preferred against the Baptists. Now really this is too bad ; I am sure there will be found some who will make the inquiry, "Is he in earnest?" Have not the Baptists ever been the strenuous advocates for the literal and grammatical interpretation of scripture as the ground work for its spiritual application ? They certainly have ; for this they have suffered bonds, imprisonment, and death. True, there have been, and now are, persons professing their views upon this ordinance, who sympathise with them in no-



thing else ; but as a body their cause is not identified with them : wild fanatics, enthusiasts, and spiritualizers have been found among all sects, from proudly assumed Catholicism, to demure Quakerism. The eccentricities of a few wandering comets disturb not the order and harmony of the planetarium. As a body, then, I hesitate not to aver that our strong hold is the plain, grammatical interpretation of Scripture. Upon this principle we have gone forward, and Heaven has smiled upon and sanctioned our humble endeavours to disseminate the simple and un-mixed truth. The aid of sophisms we have not needed ; the glosses of Scripture perverters we have exposed ; and the traditions of an early corrupted antiquity, though apparently helping our cause, we have rejected. We have taken our stand upon the broad and safe arena of Gospel revelation, of Gospel truth ; where we can successfully repel the fiercest charges of the greatest controversial giant of Christendom. By this standard, and no other shall Dr. Brownlee's arguments in favour of infant baptism be tried, and weighed in this balance, I doubt not but they will be found wanting.

1. In order fully to refute every argument which Dr. Brownlee uses in defence of infant baptism, I shall commence where he commences, and do him full justice by following

him through all the labyrinths in which he involves himself. "Let me now lead you," says Dr. Brownlee, "to a much more important branch of the subject under discussion. I mean the Christian membership of infants and their inalienable right to the initiatory seal of the covenant in consequence of their relationship to the Church of Christ, namely, their baptism. What a vague and unmeaning statement this is! who but Dr. Brownlee can understand its meaning? Does he mean to say that infants are the charge of the church, and that it becomes her duty to teach them the things which make for their eternal welfare? What Baptist would deny this? We go much further, and say that the salvation of the world is committed to the church; but baptism effects neither the one nor the other. Or does he really mean to say that infants are members of Christ's mystical body? If so, when did this union take place? Were they born members of the Christian church, or members of Christ, or does this relationship take place in baptism? Either the one or the other appears to me to involve the most appalling consequences. The latter is not a mere approximation to, but a full agreement with the popish doctrine of baptismal regeneration, the former exceeds it.

There is among Pedobaptists a current phraseology about the seal of the covenant, infant membership, &c. which I have always found them unable to explain when closely

questioned. Infant, or baby membership ! who ever heard of such drivelling nonsense ? If they are members let their nurses take them to church in their long clothes, and since they make promises by proxy in their baptism, let them vote by proxy, and do not rob the little darlings of their inalienable rights- And of course when they are naughty put them under church discipline. To what absurdities are good men sometimes driven when they attempt to defend what is in itself indefensible : they die children, though a hundred years old. It would be a good work for Dr. Brownlee were he to write a few more papers in the Christian Intelligencer; explaining and defining the extent and meaning of infant membership.

2. After attempting to show that there is no difference of opinion between the baptist and pedobaptist respecting the reception into the visible church of a believing adult, Dr. Brownlee observes, "Hence the proof that "may be adduced in defence of *adult* baptism cannot be deemed proof against infant baptism." I admit it, Dr. B., but why do you charge the baptists with sophisms whilst you are so sophistical ? The Baptists would no more baptize an adult simply as an adult, than they would baptize an infant ; either, believing, would be received. In the preceding paragraph the Dr. shows that there is no difference of opinion in reference to the

rights of *believing* adults; in this he drops the word "believing," and why? I am unwilling to charge him with design, and yet it looks very much like it. To be correct, the present sentence should run thus: Hence the proof that may be adduced in defence of *believing* adult's baptism cannot be deemed proof against infant baptism; to which I answer, it can be deemed proof against infant baptism, for neither adults nor infants are fit subjects for baptism unless they believe; the prerequisite is faith. "If thou believest with all thy heart thou mayest be baptized."

The commands of the gospel are to rational, intelligent beings, capable of faith and obedience, and not to unconscious infants incapable of either:—as they are incapable of faith, so are they incapable of obedience, and their salvation therefore, depends neither upon the one nor the other. Will Dr. Brownlee deny this? The grand prerequisite for baptism with him is inability to believe and obey. At this rate he might baptize a horse, or a cow, for they verily possess these prerequisites; and the argument has additional force when we consider one of the great arguments for infant baptism, viz: "there is nothing said in Scripture against it."

Again Dr. Brownlee observes, "Various texts of the Bible do connect faith with salvation, just as the Apostle in the above text connects faith with baptism. But is it

“of *adults* that God speaks when he demands  
 “faith as essential to salvation? or is it of  
 “*infants* that he demands faith also as es-  
 “sential to their salvation? If he does con-  
 “nect salvation with faith in the case of *in-*  
 “*fants*, then no infant can be saved! and if  
 “he connect their baptism with faith, then  
 “no infant can be baptized. These two ar-  
 “guments are based on precisely the same  
 “mode of logic; and if this baptist argument  
 “be good against infant baptism, then does  
 “it conclude with equal and tremendous  
 “force against *infant salvation*. Here is a  
 “plain yet awful dilemma! He who relies on  
 “this logic for proof against infant baptism,  
 “must give up all faith and hope in infant  
 “salvation.”

I have made this long extract, in order to present the reader with a fair specimen of Dr. Brownlee's logic; in this respect he will have no reason to complain. It has been justly and wittily observed, that, “sentences in authors are like hairs-in the horses' tails, when taken together they serve both for use and ornament, when taken asunder they only serve to make springes to catch birds;” and Dr. Brownlee knows how to make these springes very well, if the single hair extracts which he makes from baptist writers in these papers be a fair specimen; and it is highly probable he will catch many a silly bird on the ground hop by such means. But such

meanness we detest ; if our cause is a good one, we can afford not only to be just, but generous in the extracts we make from those writers we pretend to refute : and with all the parade of logic which the Dr. here makes, I am prophet enough to divine that a breath of truth will drive it away like the chaff of the summer threshing floor. The entire argument is based upon the most dangerous principle, namely, that since God may dispense with a given prerequisite in one case, man may dispense with that prerequisite in another. Whoever heard of such an awful assumption of the power of God, such an invasion of the prerogative of the King of Kings? "Who hath required this at your hands?" Does God require our help in the salvation of infants? If so, where is it intimated?—not in the Bible, Dr. Brownlee must confess, or an honest Roman Catholic will exceed him in candour, for Pascal observes that "infant baptism is not found in the Bible, but the Church adopted it out of love to the souls of infants." (This extract may not be verbatim, being made from memory.) Maguire makes a similar confession in his discussion with Gregg of Dublin. Only let Dr. Brownlee's principle be carried out into general application, and what anarchy, confusion and disorder will at once appear, disturbing the harmony and destroying the just proportion and beauty of divine truth. With equal pro-

priety the advocate for infant communion might argue, "various texts of the Bible do connect faith with *salvation*, just as the Apostle connects faith with communion. But is it of *adults* that God speaks when he demands faith as essential to salvation, or is it of *infants* that he demands faith also as essential to salvation? If he does connect salvation with faith in the case of *infants*, then no infant can be saved! and if he connect their communion with faith, then then no infant can commune! These two arguments are based on precisely the same mode of logic, and if this anticomunion argument be good against infant communion, then does it conclude with equal and tremendous force against infant salvation. Here is a plain yet awful dilemma! He who relies on *this logic* for proof against infant communion, must give up all faith and hope in infant salvation. Must it not be a desperate cause, which to sustain a peculiar point of doctrine, does lay violent hands on the souls of infants, and actually dooms them to perdition!!!"

Now, gentle reader, I have presented thee with one of the best arguments that this champion for infant baptism has treated us with. I have shown that it is based on a false and dangerous principle, subversive of all order in the Christian system: and in order to scatter this flimsy argument like thistle down to

the four winds of the heavens, I have put his own language into the mouth of an advocate for infant communion, who returns it with equal and tremendous force against the Dr., who is thus placed in "an awful dilemma" of his own creation, and made to lay violent hands on the souls of infants, and actually to doom them to perdition !!!

3. Let me lead you says Dr. Brownlee to a candid review of the Baptists' objections and arguments. "What do infants know about baptism? What good does baby sprinkling do? It is a cause without an effect, a means connected with no end." This Dr. Brownlee calls "a venturous limiting of the power and grace of the Almighty." Why, of course it would be if the power and grace of the Almighty were promised to attend infant baptism; or if infant baptism were a divinely appointed ordinance; but when Pedobaptists confess, as some at least do, that it is not found in the Bible, when we ask in vain for one single text sanctioning infant baptism, when we prove by Scripture that infant baptism is unscriptural, we can with propriety appeal to common sense and ask what end is answered by such innovation, without being chargeable with "limiting the grace and power of the Almighty?" Bring no more vain oblations; such incense as infant baptism is an abomination to the Lord. "Who hath required it at your hands?" But after all, such an extract, which is a



mere appeal to common sense, taken from its connection is a marvellous exhibition of Dr. Brownlee's candour. Was the Dr. afraid to present his readers with a fair specimen of the Baptist's arguments against infant baptism? And now he plays with these pretty little sentences in applying them to circumcision, and asks "what good could *it* do?" &c. He seems as much delighted as though he had found a mare's nest. But Dr. Brownlee takes for granted, what has yet to be proved, namely, that infant baptism is Scriptural; till then all his boasting is vain, and all his pretty play with these little sentences only reminds us of a maniac's joy, who supposes himself the ruler of an extensive territory, whilst limited by the walls of his gloomy prison. Prove first, triumph afterwards. We both believe that infant circumcision was a divinely appointed rite, and therefore obedience secured a blessing. But we do not both believe the same of infant baptism. Nay, the Baptists defy all the Pedobaptists in the world to point out one single instance of infant baptism in the New Testament.

4. Again, Dr. Brownlee makes a most awful blunder by reasoning analogically where no real analogy exists;—his words are these, "Are not infants in the domestic and political world constituted heirs of an estate by covenants and deeds signed and sealed in their name and on their behalf by their nat-

"ural and legal guardians? And why then  
 "should it be deemed a thing incredible or  
 "*improper* that infants should be made and  
 "declared heirs of the eternal glory and in-  
 "heritance, by a seal put on them in the cov-  
 "enant of grace through baptism? Reason  
 "declares the one case to be as reasonable, and  
 "certainly proper, as the other." Who, un-  
 less he were credibly informed, would for a  
 moment suppose that this is the language of  
 a Protestant Minister! Who would not ra-  
 ther suppose that it came from the Vatican?  
 Has Dr. Brownlee effrontery and hardihood  
 enough to say that he, as a spiritual guardian  
 of the young committed to his care, has as  
 much right to *make* and declare them heirs of  
 the eternal glory and inheritance, as a natu-  
 ral guardian has to make and declare a child  
 heir of a temporal estate? and that the one  
 is as reasonable as the other? I am so as-  
 tonished that I can scarcely persuade myself  
 the Dr. is in earnest, and had he not said  
 "*made* and declared heirs of the eternal glo-  
 ry and inheritance," I should have been dis-  
 posed to believe that he had a hidden sense  
 couched in these words understood by no  
 one but himself: but as it is, it appears to me  
 to be popery fairly unmasked. It is in the  
 most literal sense a claiming of "the keys of  
 the kingdom of heaven." As infant baptism  
 came from Rome, so does it lead those who  
 profess it back again to Rome, and an entire

conquest of the Man of Sin can never be expected whilst Christians, in other respects evangelical, cherish such a viper in their bosoms. What infatuation to suppose that we have as much right to make over Heaven to our children as we have to make over a house, estate, or capital in the funds! Our own property is ours to give, but the kingdom of Heaven is not ours. "Eternal life is the gift of God."

5. Dr. Brownlee now comes to an argument more worthy the name of a Baptist argument than that which he has been trifling with so long. "There is not one express warrant in all the New Testament to baptize infants." To which he replies, that "there was, strictly speaking, no need of an express warrant. Although the ordinance of baptism is new, yet the membership of infants is not new." If I can understand the meaning of infant church membership, it appears not only at direct variance with Scripture testimony, but also at variance with reason and common sense, and its absurdity has already been exposed. [p. 93.] But as the entire system Dr. Brownlee defends so materially depends upon this vain assumption, we will here prove its vanity, its unscripturalness, and its dangerous consequences. A number of quotations from scripture are made to prove that children and even infants compose a nation, and are distinctly noticed by the most high. But who denies it? We go

much further than this, and say that camels and asses might be added to the list, and that that beneficent being who cares for all the creatures of his creative and sustaining power, condescends occasionally to name them distinctly, but we do not therefore infer that they are members of his Church. Does Dr. Brownlee? Cannot the great Supreme confer blessings upon men, women, children and cattle, without making them members of his Church? If the circumcised children, by or at circumcision became members of the Church of God, would they not, to say the least, prove that such was the case by their future conduct? All that came out of Egypt were circumcised, but only a few entered Canaan; and though several of that number might have entered the heavenly Canaan, yet by the descriptions of that people given in the Old and New Testaments, we are bound to believe that a vast majority were "enemies in their minds by wicked works." What then becomes of their membership? The same may be said of baptism; we hear Pedobaptists uttering "great swelling words of vanity" about the many and glorious benefits conferred in baptism, among which we find it stated, and by Dr. Brownlee too, that in and through their baptism they are "*made and declared* heirs of the eternal glory and inheritance." But is this really true? Have they been made the recipients of these dis-

tinguishing blessings of which the Dr. speaks? Of course not; he knows this well enough by unhappy and painful experience. Those children who have these matchless favours conferred on them in baptism, grow up as sinful and polluted as our children; each needs to be born again, or (members of the church as they are in Dr. Brownlee's opinion) they can never enter into the kingdom of Heaven. Pedobaptists admit this, Campbell, in his prize essay on Lay agency, admits that there is no real difference between our children and theirs; he seems to think there ought to be, and so think we if language is to be understood.

6. But as Dr. Brownlee asserts that infant membership is not new, that is, that it is old, or that infants were members of the Church in former days, we will inquire. *First*. Were they nominally or really members of the Church of God? If Dr. Brownlee chooses the former he exceeds his own type, and is found sophistically reasoning from a nominal to a real membership; if he chooses the latter, he is opposed by the entire phalanx of scripture testimony, the great Apostle of the gentiles bringing up the rear in those ever memorable words, "For he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew who is one inwardly, and circumcision is *that* of the heart, in the spirit and not in

the letter, whose praise is not of men, but of God." I will not taunt the Dr. in his own words and say "here is a plain yet awful dilemma," he will find that out himself by the sharpness of the horns, for that word which he opposes is "sharper than any two edged sword." Here we have it stated in the most unequivocal language, that outward circumcision availed nothing in the moral regeneration of man, "for he is not a Jew who is one outwardly." And we also find that there was an outward, and an inward circumcision, not dependent the one upon the other. What then becomes of Dr. Brownlee's notions of infant church membership? Where was such a thing ever heard of? Nowhere, I confidently assert, between the covers of the Old and New Testament. If he find it any where, he must find it among the corruptions and additions of an apostate church. Having shown that infants were not members of the real church of God in ancient days, Dr. Brownlee's argument against the necessity of an express command is refuted at his own terms.

*Secondly.* A few words about the express warrant. It would be no more than justice to the Baptists to give the authorities from which their views are taken. I confess I never heard of any Baptist who refused to pay the most profound regard to, and regulate his conduct by, the example given in

the new Testament, and I know not how to excuse these misrepresentations. Dr. Brownlee cannot be ignorant of this. We do not wait for any greater warrant than example ; point out one single instance of infant baptism from Matthew to the Apocalypse, and I will become a Pedobaptist immediately. But it will not do to be a guess, a supposition, a possibility : for the guidance of my faith and practice I want more than this.

Dr. Brownlee makes a most wretched and contemptible display of his own folly and the badness of his cause, by a play upon the words implicit and explicit, an implicit command suits him as well as an explicit command, and an inference better than either, if his conduct with regard to baptism be a rule by which to judge. Too much light does not suit the optics of a pedobaptist, and therefore implicit rather than explicit, and inference rather than either. We have what Dr. Brownlee calls a Bible inference in the language of Paul and Barnabas. It is this, "Lo we turn to the Gentiles, *for so hath the Lord commanded us.*" Now says Dr. Brownlee, "there is no express command to this purpose given to them in all the holy word." Who then are we to believe, the Doctor or the Apostles ? They tells us they had an express command, if language can be understood, "Lo," say they, "we turn to the Gentiles, *for so hath the Lord commanded us.*" Can lan-

guage be plainer? Could Dr. Brownlee produce such a command for infant baptism, his cause would not appear quite so desperate. Where can the pedobaptists find such a sanction to baptize infants, as Paul and Barnabas had to go to the Gentiles?

7. But after all, Dr. Brownlee finds "as explicit a command to baptize infants, as we have to baptize adults;" and where, dear reader, do you think it is found? Dr. Brownlee will tell you. "Open your Bible and *carefully* read Matt. xxviii, 19, and Acts ii, 38." I need not inform you that you will have to read very carefully in order to find what he finds in them. But before I examine them, I beg permission to ask him, if there be as explicit a command to baptize infants as to baptize adults, why waste so much time attempting to prove that an implicit command is equal to an explicit command, and an inference equal to either? I said *attempting to prove*, for Dr. Brownlee has made a complete failure, and as though conscious of it, he whistles up all his courage to make the above assertion, namely, that after all there is as explicit a command to baptize infants as we have to baptize adults. But I deny that an inference is equal to an explicit command—an inference is admissible only where a clearer guide cannot be obtained, and I appeal to common sense when I say that an explicit command is a clearer guide than an infer-



ence, though it be called a "Bible inference," and hence if an inference contradicted an explicit command, though I were unable to show where the error in the reasoning lay, or what link was defective, I should not hesitate to pronounce the inference false, and the explicit command true. But I flatter myself that I shall not find it a very arduous task to prove the defectiveness of Dr. Brownlee's reasoning, when baptism is his theme. It is truly ridiculous to see the eagerness with which he catches at the idea that there is no explicit command for baptism. What a battle of mere shadows ! What vapouring about a word which affects not the question in hand, if his own admission be admissable, namely, that there is as explicit a command for infant as for adult baptism. But why all this "darkening of counsel by words without knowledge" ? Is it not to lay the foundation of error in darkness, that it may not be so easily detected ? But it shall be detected and held up to view, that it may receive the just execration of every honourable mind, and the deserved reprobation of every lover of truth and righteousness ; and to this end we will examine the statement above alluded to, namely, "We have just as explicit a command after all to baptize *infants* as we have to baptize *adults*." Now this sentence is equivocal, and Dr. Brownlee takes shelter under the words *explicit* and *adults*. He

has already limited the meaning of the word explicit, so as to exclude men, women and children from baptism, and now with perfect confidence he tells us that there is as explicit a command for infant as there is for adult baptism. Is not this sophistical? Secondly. We have already complained of the word adult—we baptize believers irrespective of age, and it has often happened that they had not arrived to maturity when baptized, and therefore were not adults. We would as soon baptize an unbelieving infant as an unbelieving adult. Truth, then, requires that our baptism should be called by its right name, not adult, but believer's baptism. Having removed the ambiguity of Dr. Brownlee's statement, we will test its truth by the passages he quotes with so much confidence as favouring infant baptism. Matt. xxviii : 19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." And here I appeal to the candid reader and ask, does not the word *teach*, fairly and clearly exclude infants who are incapable of being taught? Does not the existence of a teacher presuppose the existence of a scholar, or a learner? Is there not a natural association of the two characters in the mind at one and the same time? It really requires more than ordinary patience to answer writers who, by their statements infringe upon, or make di-

rect infractions of truth as universally received, and as irrefragable as the axioms of Philosophy. But this is a light thing with Dr. Brownlee if it interferes with his moloch of infant baptism; for this he does not find it difficult to dis sever the most naturally associated ideas; he can conceive of a king without subjects, a father without children, or as on the present occasion, of a teacher teaching without scholars.

8. But as Dr. Brownlee objects to the translation in this place, we will consider his objection after having laid the second passage before the reader. Acts ii: 38, "Then Peter said unto them, repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off," &c. This quotation reminds me of a poor fanatic I once met with in Ireland, who told me that the Christian Church was asleep, and that the day of the Lord would come upon them as a thief in the night, in proof of which he took out his pocket Bible and read 1 Thes. v: 2, 3, "For yourselves know perfectly that the day of the Lord cometh as a thief in the night, for when they shall say peace and safety, then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape." I begged this dear young man

who I believed to be labouring under a gross deception, to reconsider the passage, as I felt persuaded it did not allude to the Church at all ; moreover, I told him if he read on a little further, he would see that it did not ; besides it would be most absurd to suppose that sudden destruction would come upon the Church of God. But no, he would not read a letter further, he considered what he had read was to the point, and it was sinful to cavil ; then I said if you will not read it I will. 1 Thes, v : 4, 5, " But ye brethren are not in darkness that that day should overtake you as a thief, ye are all the children of light, and the children of the day, we are not of the night nor of darkness." When I had read this, like the man in the gospel, he was speechless, and so will Dr. Brownlee be when I read the part of the verse he so cleverly leaves out ; " Even as many as the Lord our God shall call." Why did he leave out this qualifying clause ? Let his own conscience answer, for I am unwilling to be too severe. But let us take the passage in its fair connexion, and a child will understand its meaning. As the entire paragraph is not long, it shall be presented to the reader, and fairly examined as far as necessary for the present argument. Acts ii : 37—40, " Now when they heard this they were pricked in their hearts, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall

we do ? Then Peter said unto them, repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many such words did he testify and exhort saying, save yourselves from this untoward generation." Now, the passage appears in all its fair and beautiful proportions. Peter, by his preaching, (instrumentally,) had convinced them that they, the Jews, were murderers of the Messiah, and that, "that same Jesus whom they crucified was both Lord and Christ. Now when they heard this they were pricked in their hearts and said," &c. Does this description suit infants ? Could they be the subjects of such painful anxiety and anguish ? Then Peter said "repent and be baptized every one of you." Here Dr. Brownlee supposes there is room to edge in infant baptism, and how is it effected ? By separating repentance from baptism. But the word of God joins them together, and what God has joined together let no man put asunder. Moreover, they are told that they shall receive the gift of the Holy Ghost. Are infants capable of receiving the Holy Ghost ? Or where are infants addressed ? Dr. Brownlee will tell us in the next verse ; "For the promise is unto you and to your children."

"Infants," says the Dr. "are positively and expressly included in this promise." Why of course they are, because old men must be infants first. This is asserting nothing but a mere proposition to blind the eyes of his readers: every believing adult must have been an infant first, and therefore Dr. Brownlee makes a very safe equivocal statement. But how dishonorable to take advantage of the ignorance of his readers! Infants are not included as infants, nor adults as adults, but only such as shall believe in the name of the only begotten Son of God, and their number is stated in the clause of the verse Dr. Brownlee so carefully omits, "*Even as many as the Lord our God shall call.*" Such were the characters addressed, as their anguish of mind most fully proves, they were called by the grace of God through the preaching of Peter, just as sinners are called in the present day through the preached word, and to them, and to them alone are the promises made,—to such we still say what Dr. Brownlee cannot say: "Repent and be baptized every one of you for the remission of sins and ye shall receive the gift of the Holy Ghost." He can only say repent, if he be consistent, for contrary to the authority of Scripture, he has baptized them without repentance.

9. But the word is not infants, it is children; what authority has Dr. Brownlee to

substitute infants for children? Does he need to be informed that although all infants are children, yet all children are not infants? The word children here refers to posterity, irrespective of age. He must know this, and nothing but a hopeless cause to which he still clings would lead him to use so unsound an argument. According to his shewing the children of Anak were infants, Deut. 9 : 2, though they were "great and tall." The children of Israel also were all infants; the inhabitants of this great city\* too are all infants, for they are the children of their fathers, and therefore must be infants. Dr. Brownlee, and every believer is an infant according to this logic, for "we are all the children of God by faith in Christ." This Dr. Brownlee considers "a fair Bible argument." I am sorry he should calculate so confidently upon the gullibility of his readers. I am truly grieved that a minister of the Gospel professing to derive his religion from the Bible, should be guilty of such base sophisms, such equivocal statements, and such palpable contradictions, and it is only accounted for from the iron grasp with which prejudice holds fast of error. These are the passages Dr. Brownlee requested us to read carefully, and now having read them carefully, we confess that instead of finding in-

\*New York.

fant baptism in them, we find infants clearly and positively excluded, from their inability to comply with the terms required, namely, repentance and faith.

10. Having fairly examined these passages, as far as the present controversy requires, I proceed to examine the merits of Dr. Brownlee's objection to the English rendering of *Μαθητεύσατε* (Matheteusate,) and in order to do him and the reader full justice, I quote his own words. "If it be objected "and said that we must baptize only those "whom we *teach* : but infants cannot be "taught, hence we cannot baptize them : I "reply, this is taking advantage of the word "in our translation, whereas it means 'to "make disciples.' The word is *matheteu-* "sate, 'make ye disciples.' But infants who "were circumcised are called 'disciples' in "Acts 15 : 10. For the Apostles who sat in "council decreed that circumcision should "no longer be imposed on the 'disciples.'" I freely confess I am utterly at a loss how to account for this glaring sophism !!! a sophism that a child might detect. Does Dr. Brownlee think there is no sin in practising upon his readers a pious fraud ? Surely this cannot be the case ! I must therefore leave him to God and his own conscience, whilst I attempt to make a little plainer than he himself has done, his own absurdities. He says we take advantage of the word in our trans-



lation. I ask him, is it wrongly translated? He knows it is not, nor does he say it is; then if it be rightly translated, we do right to make a proper use of it in opposing error, and he does wrong to cast a doubt upon a word in the Bible, without being prepared to support his own interpretation. But we say the word is rightly translated; the proof that it is not, rests upon Dr. Brownlee and not upon us; when he can give us any thing to reply to, we shall be ready with our answer. But we well know the reason why he would rather have the verb to disciple, than the verb to teach. Teach, is an Anglo-Saxon word, and every child knows its meaning; but the meaning of the verb to disciple is not so generally known, being an Anglicised Latin word, and in its verbal form almost obsolete: but the more darkness the Pedobaptists can throw over this ordinance, both in mode and subject, the better it suits their purpose; with respect to this ordinance it may with justice and propriety be said, "they love darkness rather than light." Would Dr. Brownlee request a schoolmaster to disciple his son? Of course not, he would request the schoolmaster to teach his son. The nature of the teaching referred to by Christ, is clearly defined in the commission as recorded by Mark, it is nothing short of the preached Gospel. "And he said unto them, go ye into all the world and preach the

gospel to every creature ; he that believeth and is baptized shall be saved, but he that believeth not shall be damned."

11. But for the sake of shewing the futility of his objection to the translation of Matheteusate, Dr. Brownlee's translation, though a circumlocution, shall be admitted, "make ye disciples." Now we maintain that, with the exception of the darkness which this translation throws over the subject, it is equally as fatal to the cause of infant baptism as is the authorised translation *teach*, for if the word properly translated is, "make ye disciples," we do not ask Dr. Brownlee what are the requisite qualifications for discipleship,—we come at once to the New Testament and there from the lips of infinite wisdom, from him who spoke as never man spake, we hear a clear, a definite, an unequivocal, an explicit statement of the necessary qualifications for discipleship, Luke 14: 25. "And there went great multitudes with him, and he turned and said unto them, if any man come to me and hate not his father and mother, and wife, and children, and brethren and sisters, yea and his own life also, he cannot be my disciple." And yet in the face of such solemn truths, Dr. Brownlee tells us that unconscious infants, thousands of whom, when they arrive to years of maturity, live, and die enemies and opposers of Christ are his disciples. To

which of the two opposing statements are we to give credit, Dr. Brownlee's, or Christ's? I have no alternative, Christ is my Teacher, He is my Lord, to Him I have sworn allegiance, and his commands I must obey; nor can I ever recognise as a disciple of Christ, a man, a woman or a child, who is destitute of such qualifications as Christ shews to be indispensable. Again the Saviour says, "And whosoever doth not bear his cross, and come after me, cannot be my disciple! For which of you intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it, lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him saying, this man began to build and was not able to finish." But to what just and universal mockery would Pedobaptists be subject if they had their deserts. How many thousands of these useless foundations have they laid in infant baptism. Had they sat down and counted the cost, they would not have ventured to lay the foundation of discipleship, in any thing short of moral regeneration, of genuine personal religion, for none are recognised by the Saviour as his disciples but such as "bear his cross and follow him."

12. I now come to consider that part of Dr. Brownlee's statement which caused me so much pain and astonishment. I am pain-

ed when I have to convict an opponent from whom I should expect better things, of glaring sophisms ; but I am infinitely more pained to detect him in falsehoods the most gross and detestable. The statement to which I allude is this. "The word is matheteusate "make ye disciples." But infants who "were circumcised are called disciples, Acts 15 : 10. For the Apostles who sat in "council decreed that circumcision should "no longer be imposed on the disciples." Here then we have as naked a falsehood as was ever uttered by the mouth of man. The disciples mentioned, Acts 15 : 10, had never been circumcised, they were gentile disciples; and the council at Jerusalem was called in order to decide whether or not they should be circumcised ; for judaizing teachers had said "Except ye be circumcised after the manner of Moses, ye cannot be saved." Let the reader turn to the 15th chapter of the Acts of the Apostles, and judge for himself. Dr. Brownlee would rob the Apostles of common sense rather than give up infant baptism. If the disciples of Acts 15 : 10, had been circumcised in infancy, then the Apostles made a decree to prevent what had already taken place. Who can conceive of such folly but Dr Brownlee ? But suppose for the sake of the argument, that what I have proved to be false, were true, what countenance does it give to *infant discipleship* ?

They were not infant disciples, for the Apostles declare that "their hearts were purified by faith," Acts 15 : 9, which Dr. Brownlee will admit is a description not suited to infants. Dr. B.'s argument is simply this : The disciples were once *infants* ; who can deny it ? and therefore infants are *disciples*, who will admit it ? One would think that the learned Dr. had had some practice in turning horse chestnuts into chestnut horses.

Having shewn the reader the extreme defectiveness of Dr. Brownlee's reasoning in his first paper,—where he was fully convicted of gross misrepresentations, glaring sophisms, equivocal statements, and palpable contradictions ; I proceed to a fair and impartial examination of his second production.

13. I shall scarcely need to inform the most cursory reader, that throughout these pieces Dr. Brownlee begs the question at issue ; he takes for granted what has to be proved :—the very heading of his pieces is objectionable on this ground. "Defence of "infants' rights, their membership and baptism." Now it is evident to any one that the term "infants' rights" is objectionable, not only because it begs the question at issue, but also supposes what is not true, namely, that infants are benefitted by baptism, which universal experience proves to be false, and Pedobaptists themselves confess it, for they admit that "there is no difference between

their children and ours. Have not almost all the criminals that have from time to time been executed at Tyburn, Newgate, and other such places, been partakers of this precious privilege of infant baptism? and were they not, if we believe our respected Pedobaptist brethren, "*made and declared* heirs of the eternal glory and inheritance?" Awful delusion! Or in the language of the Church of England, (which I think is not more objectionable than the above quotation from Dr. Brownlee,) these pitiable and wretched characters were made "in their baptism, members of Christ, children of God, and inheritors of the kingdom of heaven." But the falsehood of this is proved by universal experience and ocular demonstration. What then becomes of these empty boasts of the benefits communicated in baptism? Is it not a most soul destroying and dreadful delusion? Will not the blood of thousands of such poor deluded creatures be required at the hands of Pedobaptists? Will not their pretended rights, be proved to be real wrongs? For have they not in baptizing infants broken down the necessary line of demarcation between the church and the world, amalgamating character as opposite and heterogeneous as light and darkness, to the detriment and injury of the one, and the eternal perdition and ruin of the other?

14. Pedobaptists say that baptism is substi-

tuted for circumcision ; remember, reader, Pedobaptists say so : the Bible says nothing of the kind. But allowing their position to be true, whenever or wherever was it said that by circumcision a child became a member of Christ, a child of God, and an inheritor of the kingdom of Heaven ? or in the language of Dr. Brownlee “made and declared an heir of the eternal glory and inheritance ?” Or wherever were such things said of baptism ? Nowhere, I confidently assert, in the entire volume of Inspiration. The great Apostle of the gentiles unequivocally states that “He is not a Jew who is one outwardly, neither is that circumcision that is outward in the flesh ; but he is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God.”

15. Nothing could better illustrate and prove the truth of what has been said respecting the unwarrantable assumptions of Dr. Brownlee, than the following statement which he makes when alluding to the Baptists. “The “third mode of attack on the young members “of Christ’s family. It is this, There is not “one example of infant baptism recorded in “the New Testament.” So the statement of an indisputable fact, a fact the truth of which Pedobaptists themselves admit, is called an attack on the young (meaning infant) members of Christ’s family. It might with as

much propriety be called an attack upon Elephants. It is not an attack upon infants. It is an attack on Dr. Brownlee, and upon such as Dr. Brownlee, who make void the law of Christ by their traditions, foisting human inventions upon the Church instead of, and at direct variance with, the clearly revealed will of the great head of the Church. Infants are wronged by baptism, so that if there be an attack upon infants, it is made by the Pedobaptist, who robs the infant as far as he is able, of his inalienable right to obey from principle and inclination, the Saviour of the world: as great a robbery and productive of infinitely more mischief than is committed by a natural guardian who expends upon unconscious infancy property designed for maturer years.

16. But does Dr. Brownlee prove that there is one example of infant baptism in the New Testament? If he could it would remove a great load from his mind, for it must be uphill work for him or for any man to prove a doctrine to be Scriptural, that is never hinted at in Scripture. The Roman Catholics make a short cut of it, and admit at once "that it is not in the Scripture, but was introduced by the Church out of love to the souls of infants." Dr. Brownlee and the Roman Catholics outstrip the Almighty in love to infants, if we can take their word for it. That "there is not one example of infant



baptism recorded in the New Testament," appears such a hill of difficulty to Dr. Brownlee that he does not attempt to scale it, for after all, what can he do against the truth? I must not be too sanguine, however, for though I see him brought to a full stop, I know there is, as good John Bunyan says, "a road called bye path meadow at the foot of the hill." If the truth cannot be overcome, it may still be evaded, and Dr. Brownlee appears to be aware of this, for he says, "that this is not a safe mode of reasoning on doctrinal subjects." What! an appeal to the Scripture not a safe mode of reasoning? and is this the doctrine taught by a protestant minister in the nineteenth century? To what then are we to appeal? What substitute can Dr. Brownlee give us for the Bible? or to what standard of higher authority can we appeal? I consider this a signal triumph for the cause with which I am identified, to see an opposer of the truth so confounded as to utter such a sentiment as the above, namely, that an "appeal to Scripture is not a safe mode of reasoning on doctrinal subjects." Would Dr. Brownlee argue thus with the Roman Catholics? I trow not; to them the language of the immortal Chillingworth would be uttered with a consciousness of its truth, "the Bible, the Bible alone is the religion of Protestants." Must Dr. Brownlee assume the two faced Janus only when bap-

tism is his theme? This fact speaks volumes against infant baptism. The Dr. observes, "Had the writer of the Acts of the Apostles, under divine inspiration, assured us that he had given the fullest and most minute detail of all the transactions of the Apostles, without the omission of one single material fact, then had this appeal been a just one." To which I answer, that to us material facts are such as guide or influence our faith and practice; the supposition, therefore, that such facts are omitted, is such an absurdity as to need no refutation: but a multiplicity of *corresponding* facts are not material; for "by the mouth of two or three witnesses every word is established," as agreeably to the will of God and the dictates of sound wisdom, as though more were used. But is there a paucity of evidence for believers' baptism? By no means; about twenty or more clear and undeniable instances of believers' baptism are recorded in the New Testament, whilst there is not one single solitary instance of infant baptism to be found from Matthew to the Revelations. Now how is this weight of evidence, this accumulation of according facts, to be invalidated? Dr. Brownlee knows. Only suppose that there are material facts omitted in the Gospel and Apostolic histories, and then infant baptism might, for aught we know, be among those omitted facts. I con-

fess it pains me to see a protestant minister using so popish an argument. Dr. Brownlee's thesis would sanction and tolerate all the most enormous errors and abominations of the darkest ages of popery, for the papist, using his argument, might with propriety say, "inconsistent as these doctrines appear to you protestants, I am assured by my church that they are among the *omitted facts* in the Gospel and apostolic histories," and appealing to Dr. Brownlee's thesis might further add, "and your own writers admit that *material facts* are omitted in the apostolic history, among which are found those rites which I practice and those doctrines which I teach."

17. If infant baptism be a Scriptural doctrine, it is, to say the least, as important a doctrine as believers' baptism ; and since in Christian countries it almost entirely supersedes believers' baptism, it cannot but be considered of more importance ; how then can we account for the astonishing fact that it is never once mentioned in that book which alone is the guide of our faith and practice, whilst believers' baptism is mentioned more than twenty times ? Is it possible that there can be such an anomaly in the Book of God ? and that the standing ordinances of his Church are only to be found among the "*omitted facts* of apostolic history ?" Impossible ! irrational ! absurd in the extreme !

And yet these are the dainty bits of logic with which we are frequently treated by our Pedobaptist brethren.

Furthermore, Dr. Brownlee insists that "according to the Baptists' argument there were "no adults baptized at Antioch, at Iconium, at "Rome, among the Galatians, Thessalonians, "Colossians. "Neither is there any mention, "so far as I can see," says Dr. Brownlee, "of "baptism at all. Of course if the argument "of our baptist brethren be sound logic, the "sacrament of baptism was not used at all "in those ancient Christian churches." Is it not truly ridiculous to hear a man talking about sound logic who reasons as the Dr. does, whose *sound logic* would make a part equal to the whole? The baptist argument alluded to is this, "There is not *one* example of infant baptism recorded in the New Testament." With marvellous gravity Dr. Brownlee attempts to invalidate this argument by showing that believers' baptism cannot be found in *every chapter* of the New Testament. But do the Baptists require proofs of *infant baptism* in every chapter, or in every epistle? Of course not; they only require one instance from Matthew to the Revelations. This cannot be found, and therefore to weaken the argument above alluded to, Dr. Brownlee seems very anxious to prove that adult baptism is not mentioned in *some parts* of the New Testament. When

he reasons in favour of infant baptism, he attempts to show that a doctrine may be Scriptural that is not found in the Scriptures at all, which is merely among "omitted facts." When he reasons against believers' baptism, or as he terms it, adult baptism, he changes his position, and attempts to show that the baptists are in a desperate condition since they cannot prove that every chapter in the New Testament enforces believers' baptism. To what are we to ascribe such sheer absurdities, but to the bewildering influence of a desperate cause, to support which common sense itself is sacrificed?

18. But we reject both of these positions as being highly unscriptural. The Bible alone contains the religion of Protestants, and what is not found there must be rejected as innovations: Infant baptism is not found there, and therefore must be rejected; it is in vain to argue that it is among *omitted facts*; so is purgatory, the celibacy of the clergy, the supremacy of the Pope, and a thousand other extravagances, the legitimate fruit of such a doctrine; but their omission is the reason why they should be rejected. On the other hand, if a doctrine is proved to be Scriptural, by such a weight of incontrovertible evidence as is adduced for believers' baptism, it ought certainly to be believed. Believers' baptism is proved by the commission, "Go ye therefore *teach* all nations, baptizing them

“in the name of the Father, and of the Son  
 “and of the Holy Ghost.” By the signifi-  
 cation of the ordinance “being buried with him  
 “by baptism into death, that like as Christ  
 “was raised up from the dead by the glory  
 “of the Father, even so we also should *walk*  
 “*in newness of life,*” Rom. vi : 4. “The an-  
 swer of a *good conscience* toward God,” 1 Pet.  
 iii : 21. And by example, every instance of  
 which is indisputable evidence for believers’  
 baptism, such as “If thou believest with all  
 thy heart thou mayest” (be baptized,) Acts viii :  
 37. “Can any man forbid water that these  
 should not be baptized, *which have received*  
*the Holy Ghost as well as we?*” Acts x : 47.  
 “But when they *believed* Philip preaching  
 the things concerning the kingdom of God,  
 and the name of Jesus Christ, they were bap-  
 tised *both men and women,*” Acts viii : 12.  
 Even John himself, whatever may be said of  
 his baptism, required “fruits meet for repent-  
 ance” previous to baptism. These are only  
 a few of the many instances that might be  
 adduced, but sufficient I presume to convince  
 any impartial reader of the absurdity of  
 Dr. Brownlee’s objections. Who can admit  
 infant baptism without a single example, and  
 yet reject believers’ baptism with upwards of  
 twenty examples? What a conscience a Pe-  
 dobaptist must have !

19. Dr. Brownlee now comes to what he  
 calls “household baptism.” “The New Testa-

"ment," he observes, "has in its records instances of the baptism of whole households ; Cornelius with all his house was baptized, Acts x : 2, 47 ; Lydia and her household were baptized, Acts xvi : 15 ; The Jailor and all his, Acts xvi : 33, and the household of Stephanas."

"Now on this point," continues Dr. Brownlee, "allow me to observe that the Apostles, as is most manifest from these examples, did practice family baptism, when the head of the family and the head only, was a believer." To which I reply, that were there no positive fact left on record by which to prove the faith of these households, it must be equally clear that there is nothing by which they can be proved to have been destitute of faith, so that the argument drawn from hence would not assist Dr. Brownlee in the least. Besides, since the terms of the commission exclude unbelievers, unbelieving infants could not have been baptized on those occasions. But are we destitute of positive information on this subject ? No. How Dr. Brownlee can be so reckless of his character as a Christian and a Divine, as to assert in the face of the plainest evidence to the contrary, that in those families the head only was a believer, I know not. Is there not as positive evidence that the household of Cornelius feared God, as that they were baptized ? Cornelius is called a "devout man and

one that feared God, *with all his house*," Acts x: 2. Can language be plainer? And yet Dr. Brownlee says "it is manifest the head only was a believer." Here are two conflicting statements; the Dr. says the head only believed, the Bible says Cornelius feared God, with all his house; which of the two are we to believe, Dr. Brownlee or the Bible? Moreover, the verse to which he refers, 47 in this chapter, is as positive proof that the household of Cornelius believed, as we can possibly desire. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Here the very argument why they should be baptized is because they had already "received the Holy Ghost." The reception of the Holy Ghost is made to baptism the grand *sine qua non*, the indispensable condition.

20. Dr. Brownlee goes on to observe, "the Baptist brethren cannot deny that Lydia and the Jailor, and others of these households were the only believing members thereof." By others of these households are meant Cornelius' and Stephanas' households, as preceding and subsequent statements prove. We have already shown that the household of Cornelius feared God, and were partakers of the Holy Ghost. And respecting all the households of which we have any information left on record, it can be proved that they believed in God. Such was the case with the



household of Cornelius, and such was the case with the household of the Jailer, for that same chapter, Acts xvi, which records the fact of the *baptism* of himself and family, records also the *faith* of himself and family. "And when he had brought them into his house, he set meat before them and rejoiced, *believing in God with all his house.*" Here we have it as clearly revealed that they believed as that they were baptized; and yet with the most unblushing effrontery Dr. Brownlee says the head only was a believer, and goes on treating the subject with the utmost gravity, as though his heart yearned over the poor deluded Baptists. He powerfully reminds me of a certain optical illusion by which one of two things, only three inches apart, may be lost sight of. I have now Bagster's Comprehensive Bible before me, and bold as the type is, I do not think the faith and the baptism of the Jailer's household are one inch apart, and yet Dr. Brownlee can see the one, but cannot see the other. Blindness hath indeed in part happened to the Pedobaptists, and especially to Dr. Brownlee. This is the most charitable conclusion to which I can come, for if I permit myself to doubt the integrity and honesty of my antagonist, I at once cease to respect him. I would rather therefore suppose him to be blind, than that he wilfully conceals the truth.

21. Dr. Brownlee, unable to produce a single instance of infant baptism in the New Testament, tacitly admitting that it is among omitted facts, and floundering for some time in the very heart of popery, by such an admission, now presents his Baptist brethren with a challenge. "We beg leave," says the Dr., "to return the challenge of the brethren to themselves. In all the New Testament there is not one recorded example of the baptism of an adult who had grown up in a Christian family." This is something akin to the Nursery Dialogue: "Tommy," said John, "you can't jump over that stool." "No more can you," said Tommy. "Yes I can," said John. "Well, then," said Tommy, "you can't jump over the moon." We ask Dr. Brownlee to give us one instance of infant baptism in the entire New Testament. He fails to find one. We can present him with more than twenty instances of believers' baptism, a sample of which has been given. "Well, but," says Dr. Brownlee, "you can't point out the baptism of an adult who had grown up in a Christian family." Nor is it likely, nor does the case require it. John triumphed over Tommy without jumping over the moon, and we triumph over Pedobaptists without presenting an instance such as their caprice requires, and which is only introduced to attract attention while they make a dishonourable retreat.

Now as this requisition is made in order to weaken the force of the preceding one, and which it is designed to evade, it may be worth a few minutes consideration. We request the Pedobaptists and Dr. Brownlee to find one instance of infant baptism in the New Testament; he fails to find one, but maintains that it is an unreasonable demand. He then makes a challenge to the Baptists to find one recorded example of the baptism of an adult *who had grown up in a Christian family*: this *they* pronounce an unreasonable demand. Let us now examine which is right.

22. If infant baptism were a Scriptural doctrine, the Baptists think something would have been said in Scripture about it, either in the way of command or example, but finding nothing said about it, and finding an ordinance in existence often referred to, and of which numerous examples are given, whilst every example and every statement condemns, either directly or indirectly, the practice of those who baptize infants, they have justly considered it an unrighteous innovation, and when their Pedobaptist brethren have been so rash as to say that it is not merely among omitted facts, but that it is to be found in the Bible, the Baptists have required, and not unreasonably they presume, an example from that Book. This, Dr. Brownlee considers an unjust demand, and

thus tacitly avows that the Bible is not his guide ; but the Baptists consider it a just demand for the following reasons.

1. Because Dr. Brownlee professes to be guided by the Bible. Were he to confess honestly that the Bible is not his guide, and that with respect to the ordinance of baptism, he preferred being guided by the Church, which though in some respects it be opposed to Scripture, is admitted in all respects to be above it, we should at once know with whom we are contending ; at present he seems to hang between Protestantism and Roman Catholicism, like the prophet's tomb at Mecca, between heaven and earth ; as long however as he professes to be guided by the Bible, so long will our demand be a just one.

2. It cannot be denied that if infants were baptized by the Apostles, it must have been an important transaction. Suppose, for instance, that the 3000 who were converted on the day of Pentecost, had 300 infants, or one in ten, would not the baptism of these 300 infants be a most important event ? *300 infants made and declared heirs of the eternal glory and inheritance!!!* What a glorious day it must have been when these little sons and daughters of the church received what Dr. Brownlee calls the seal of the covenant, the baptismal rite, when the first fruits of these infant sucklings were brought in, and the foundation laid of a

standing ordinance in the Church of Christ. Or suppose that the Apostles went from house to house, baptizing these little sons and daughters of the Church, is it unreasonable to expect some account of it? And must our requisition be treated as an unjust demand? It is not an unjust demand; for if ever such a transaction had occurred so big with interest to the Church of Christ as to form a standing ordinance, it could not possibly be omitted.

23. But whilst our demand is just, Dr. Brownlee's is unjust and extravagant in the extreme. Hear his own words: "But let them (the Baptists) produce to us one single instance in the New Testament of an adult baptized that had been brought up from infancy in a believer's family." To which I reply, that if there were twenty such instances on record, our cause would not require them; our argument that believers, and none but believers, were baptized in apostolic days is already overwhelmingly powerful; the man that will not yield his assent to the Scripturalness of believers' baptism, with upwards of twenty undeniable proofs, would refuse his assent if twenty more were produced. Such men do not build their faith and regulate their practice according to Scripture testimony at all; their practice is confessedly regulated by "omitted facts;" to convince such persons by a multi-

plication of examples or quotations would be a hopeless task,—Dr. Brownlee would no more believe, were such an example given, or even twenty of them, than he does now; he would still have his “omitted facts” to fly to as an asylum in every difficulty, and his favourite palladium, circumcision, would still cast her ample shield around him. He would argue thus, “Like as the children of Israel sinned in the wilderness in not circumcising their children, so did these parents sin, in not getting their children baptized in infancy, and as the reproach of Israel was rolled away at Gilgal by the circumcision of the old and the young, so was the reproach of these children and their negligent and sinful parents rolled away on the Gilgal of adult baptism.” What a perfectly hopeless task it would be to attempt to convince Dr. Brownlee by any fact or example in the New Testament, whilst he holds such unscriptural doctrines as those alluded to, namely: *that the ordinances of the New Testament are regulated by those in the Old, and that omitted facts are of as much authority as recorded ones.*

24. Again, the absurdity of Dr. Brownlee’s requisition is apparent, if we consider that the Acts of the Apostles is not a history of settled churches, but a history of the formation of churches; it is not a consecutive history of each church. It is emphatically *the*

*Acts of the Apostles*, and not the acts of those elders to whose care the Apostles committed such as "believed and were baptized." So much was this the case, that the Apostle Paul declares, 1 Cor. i: 17, "That Christ sent him not to baptize but to preach the gospel." This passage Dr. Doddridge paraphrases thus, "for Christ sent me not so much to baptize, which was an office that others of a much inferior rank in the ministry might as well perform, but to preach the gospel, and thereby to bring persons to that faith which would *entitle* them to this appropriate ordinance of Christianity." Faith, then, according to Doddridge, (who it is well known was a Pedobaptist,) was *the entitling qualification for baptism*; and the preaching of the gospel, by which, under the gracious influence of the Holy Spirit, faith was produced, the great aim of the Apostles, so much so that they knew no man after the flesh, their parentage was nothing to the Apostles, and unless they believed in the name of the only begotten Son of God, the Apostle Paul professes to know nothing of them. How different is the conduct of Dr. Brownlee; he makes *fleshly distinctions*, and of two little unconscious infants, he would not hesitate to pronounce the one a child of God and the other a child of the devil. I knew a pious couple in Ireland, the husband was a Baptist, the wife a Pedobaptist; as a matter of

course their children were not baptized until they believed in the Lord Jesus Christ ; when they believed, and not till then, they were baptized ;—the writer had the happiness to baptize one of them in the beautiful Suir that runs through the golden vale of Ireland, upon her profession of faith in Christ ; others of that interesting family are now seeking an interest in that precious Saviour whose blood cleanses from all sin ; they have learned the folly of depending upon outward forms for salvation, so that when they give satisfactory evidence of that Divine change, without which their services are not acceptable to God, they will be baptized. But whenever the clergyman of the village calls to see the family, he inquires after their heathen children, and expresses the greatest anxiety about them, filling the mother with a corresponding anxiety; not about their conversion to God, but about their baptism. Now it is confessed that there are no better children in the village, the law of kindness dwells upon their lips, they are taught to be kind to all, they dare not utter a bad word, they are also taught to speak the truth at all hazards, their memories are stored with portions of the Sacred volume, and with Dr. Watts Divine and moral songs. Now these children not having been baptized, are accounted heathen, whilst the little blackguards of the village who curse and swear, tell lies, break the Sab-



bath, and mock their parents, for many of them do more than this ; these, having been baptized in infancy, are accounted *children of God*, or, as Dr. Brownlee says, "*heirs of the eternal glory and inheritance.*" Oh ! how must Satan triumph when he sees ministers of the Gospel of Christ Jesus, grasping at the shadow, regardless of the substance. What but the most stupid infatuation could lead a pious clergyman to esteem these confirmed little sinners Christians, and the other children so much their superiors in mind and manners, heathen ? What but the awful delusion to which Pedobaptists cling, and with which they appear so much enamoured, could have produced such a derangement of this good man's intellect, and such a complete prostration of common sense. He was right in considering the first class of children sinners, for however lovely their natural dispositions might have appeared, they were still unacquainted with the new birth, they had not yet passed from death unto life ; call them sinners or heathen, or what you please, they were not real Christians, but when such children are called heathen, and the notoriously wicked children of the village are called Christians, yea, even "*heirs of the eternal glory and inheritance*" as Dr. Brownlee says, it is such a monstrous insult offered to common sense, as finds no parallel in the entire history of religious fanaticism !

25. Now the Gospel of our Lord Jesus Christ is designed to sweep away these false refuges, these rotten foundations upon which men build their hopes for eternity. Whatever be our lineage, it matters not, if we are still in our sins, "the wrath of God abideth on us." In vain do we plead the religion of our parents and our relationship to them, "the axe is laid at the root of the trees, (of prejudice and superstition) therefore every *tree* which bringeth not forth good fruit, is hewn down and cast into the fire," Matt. iii : 10. Here is no transfer of dependence from Abraham to Christian Fathers, but individual responsibility is sternly maintained as indispensable, and the necessity of each individual bringing forth fruits meet for repentance. If therefore it were supposed that the Acts of the Apostles involved such instances as Dr. Brownlee alludes to, it is not probable that any allusion would be made to them, since the baptism of such arises not from their relationship to believing parents, but from their relationship to God by faith in Christ Jesus. An instance such as the Dr. requires, would only prove an ignis fatuus, leading persons to place a dependance on *lineal descent*, to which alas many are already too prone. Dr. Brownlee, though he multiplies quibbles of this nature, is at last compelled tacitly to confess that our practice is founded upon the *New Testament*, whilst

his own is only to be found among "*omitted facts.*"

26. After a long paragraph which is a mere repetition of almost all that was said in the early part of the last number, and which I have answered in its proper place, Dr. Brownlee observes, "and what is also very remarkable, this argument of the Baptist brethren would compel us to refuse temporal support to infants. The Bible expressly says that 'he that does not work shall not eat,' but an infant cannot work; hence 'if this baptist logic be correct, *no infant should be allowed to eat* for the same reason that no infant should be baptized !!!" He seems to make himself very merry at, as he conceives, the expense of the Baptists, but I am greatly mistaken if he does not have the costs to pay himself after all. Perhaps he does not see where these silly remarks would lead him if carried out to their legitimate consequences; if he does not, I have no objection to be his humble guide on this occasion. We have already said that the commands of the Gospel are made to rational, intelligent beings, capable of faith and obedience. Can Dr. Brownlee deny this? if not, where is the weight of his objections? Are they not empty, frivolous and vain? If infant baptism were a Scriptural doctrine, is it likely that the command would be made to infants? There can be no doubt but that

the command would be made to the parents, and not to the unconscious infant. But where is the command given for parents to baptize their infants? Nowhere in the Bible, he knows full well, or he would very readily avail himself of it. But he says, infants are saved without faith, and as we freely admit this ourselves, he continues, "then why not baptize them without faith," to which we reply, we dare not; Christ or his Apostles never gave us a commission to do so, nor in all their ministry one solitary example. How then could we do so great an iniquity and sin against God? Besides, according to our logic, meanly as Dr. Brownlee thinks of it, we contend that that God who saves infants without faith, will also save them without baptism; in dispensing with the one, God has dispensed with the other; we have no right therefore to baptize an unbelieving infant, and thus make infractions of the laws of Christ; what is it but "*doing evil that good may come?*"

A child that dies in infancy is incapable of any act of worship, nor does God require it of him, nor of us on his behalf, since it is nowhere intimated. If baptism were necessary to salvation, what would become of such infants as happen to die before they are baptized? What an awful doctrine! how full of anguish to the afflicted parent whose infant dies unexpectedly and unbaptized, and

must therefore, according to Dr. Brownlee's principles, be doomed to endless misery. And what is to become of the thousands of dear little unconscious infants among the heathen whose parents never heard of Christ or of baptism? Must they all be lost too? What a gloomy doctrine Dr. Brownlee's is; surely common decency will forbid his boasting of the superior advantages of his theory in future, since it dooms the greater portion of the infant family to everlasting perdition!!!

27. But now let us see where Dr. Brownlee's argument will lead us. If infants are fit subjects for baptism *merely because they are incapable of fulfilling its requirements*, and this is his position, nor can he deny it, they may be fit subjects for the Lord's supper, for though the Apostle says "he that eateth and drinketh unworthily eateth and drinketh damnation unto himself, not discerning the Lord's body," yet it must appear very evident to Dr. Brownlee that the Apostle is here speaking of such as were capable of faith, and not of the *infant* sons of the church, for surely God does not require impossibilities no more than he requires that they should work for what they eat, or possess faith in order to baptism. Some pious brother or sister, or even the pastor himself, might feed these sucklings of the church with the Sacred bread and wine with the utmost propriety, and when we consider that

they have been admitted into the church by baptism on the ground of their inability to fulfil its requirements, the latter transaction will not appear (at least to Dr. Brownlee) very unreasonable.

Again, if infants are fit subjects for baptism *merely because they are incapable of fulfilling its requirements*, they are fit subjects for the Christian ministry, for though the Christian minister is told to be "instant in season and out of season, to reprove, rebuke, exhort with all long suffering and doctrine," and summarily "to make full proof of his ministry;" yet Dr. Brownlee and every one else will be free to confess that this alludes to adults and not to infants; surely the Divine Being does not require all this of the infant minister, by no means; as he believes and promises by proxy in his baptism, so must he preach and exhort and reprove, and make full proof of his ministry by proxy.

Lastly, if infants are fit subjects for baptism, *because they are incapable of fulfilling its requirements*; they are also fit subjects for matrimony, for the same reason, for though husbands are commanded to love their wives even as Christ the church, and though it is said that a Bishop (and we have seen that an infant might, according to Dr. Brownlee's logic be a Bishop) must keep his children in subjection with all gravity, yet

who would not freely confess that such commands do not apply to infants, but to adults; such commands therefore cannot exclude infants from matrimony, any more than the requirements of faith, repentance and obedience exclude infants from baptism; surely God does not require impossibilities!!! Infant husbands who are scarcely able to take care of themselves, can never be required to take care of their wives, any more than they can be required to work for what they eat, or believe in order to baptism. Who does not see the wretched absurdity of Dr. Brownlee's principles, when carried out to their legitimate consequences? Thus we could proceed, ad infinitum, answering his folly by folly, but as our aim is to prevent his growing "wise in his own conceit," and not exactly "to become like unto him," we forbear, reminding him that, *in order to triumph in controversy, he must get truth on his side.*

28. Hitherto I have followed Dr. Brownlee through all the labyrinths of error in which he involves himself, exposing the absurdity and inconclusiveness of his reasoning, if indeed it deserves the name of reason. But as there is such an abundance of mere repetition, especially in these latter papers, I shall not need to do any more in such cases than generally to refer the reader back to such pages as contain their refutation.

29. "They (the Baptists) admit, I believe," says Dr. Brownlee, "without a dissenting voice," "that infants are saved by the sprinkling of "the blood of Christ and the renewing of the Holy Ghost, as well as adults." This is a great mistake; they as a body believe no such thing; they believe that infants are saved, but how they are saved or how they are prepared for glory, they know just as much as Dr. Brownlee does, and that is nothing at all. *It is only the Pedobaptist that makes axioms of hypothesis, and believes without evidence.* There is sufficient evidence that unconscious infants are saved in every part of the world, and without baptism too; but there is no evidence how they are saved; this is still hidden among the arcana of the Almighty. When God is pleased to reveal to us *how infants are saved*, then, and not till then, it may be made the ground of an argument. The Dr. might have saved himself much labour had he considered this. He represents a Baptist as saying, "I admit that circumcision is a seal of the rightness of faith because God declares it to be so, but that an infant should have that seal put on him is neither just nor right. Why? because the infant has no *faith*! and thus his argument would lead him to give a *point blank* contradiction to the express command of the King of the Church." What exceedingly odd things the Baptists



say, if we may believe Dr. Brownlee ; to believe because God declares a thing to be so, is a true Baptist argument, and thus far Dr. Brownlee is right, but to deny circumcision to infants because they have not faith, is not a Baptist argument, but an invention of Dr. Brownlee. Infants without faith were circumcised of old, and why ? Because God commanded it to be so. If so much could be said for infant baptism, the controversy would soon be brought to a close. But what will become of the Dr's. argument if we prove that faith was not a prerequisite to the circumcision of *adults* ? Pedobaptists, with the utmost confidence, assume that circumcision presupposes faith in the circumcised adult ; but the most cursory examination of the history of that rite will convince any unbiased person that such is a mere gratuitous assumption, unsupported by evidence. That faith was not a prerequisite to circumcision will appear.

1st. Negatively, or from the absence of testimony to that effect.

2d. Positively, or from the existence of evidence to the contrary.

1. Negatively, or from the absence of testimony. Now at the very outset I profess honestly that I have no intention or desire to derive more support from my argument than it fairly imparts ; and I shall not need to inform the enlightened reader that the absence

of testimony is no proof of the non-existence of facts, since existence in no way depends upon testimony, for there may be a million of facts of which we have no testimony in Sacred or profane history. But though there be a million of omitted facts, their value to us is not worth an unit ; it may be said that many omitted facts are implied, but as far as they are implied they are not omitted, they are only involved in other facts, and their distinctiveness will appear upon a careful analysis. Omitted facts, then, are facts of which we have nothing said nor implied, and as a consequence, therefore, can have no influence upon our conduct, or regulate our practice. A man who confesses that the doctrine he teaches is only to be found among "*omitted facts*," and yet demands the credence of his hearers, must not be astonished if they turn from him with disgust, conscious that the human mind by such a requisition has received a direct and gross insult. That faith as an indispensable prerequisite to circumcision in adults is not found in Scripture, may be proved by a careful examination of such passages as record the history of the rite, and the allusions made to it in the New Testament.

The first instance of circumcision on record is found in Gen. xvii : 1, to the end, which can be referred to by the reader, from the 9th to the 14th verse, it reads thus : "And

God said unto Abraham, thou shalt keep my covenant therefore, thou and thy seed after thee in their generations. This is my covenant which ye shall keep between me and you and thy seed after thee; every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant betwixt me and you. And he that is eight days old shall be circumcised among you, every man child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed. He that is born in thy house and he that is bought with thy money must needs be circumcised; and my covenant shall be in your flesh for an everlasting covenant. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant." Then at the 23d verse it says, "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house, and circumcised the flesh of their foreskin in the self same day, as God had said unto him." Now I ask any candid reader, *is faith as a prerequisite to circumcision* even hinted at in these verses? Is there not a most unconditional command given to Abraham to circumcise every male born in his house, or bought

with money? Our Pedobaptist brethren, therefore, to be consistent with their own principles, are bound to baptize adults without faith, or unbelieving adults, as readily as they baptize the unbelieving infant, if the law of circumcision is their guide. But what is their practice? Do they baptize an unbelieving adult? No, the law of circumcision never regulates baptism except in the case of infants. I repeat it, then, they are inconsistent with their own principles. This, then, is the first negative proof that faith was not a prerequisite to circumcision. Passing by the circumcision of the Shechemites and Moses' son, we come to the next command on record respecting the rite, and as it refers to the circumcision of the stranger who desired to eat the passover, it is well just to examine whether or not faith is made the prerequisite. See Exod. xii : 43—48, verse 48 reads thus, "And when a stranger shall sojourn with thee and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it, and he shall be as one that is born in the land, for no uncircumcised person shall eat thereof." These are the only places in the Pentateuch in which we find any allusion to circumcision, except two references in Deuteronomy to a spiritual circumcision or the circumcision of the heart. "Circumcise therefore the foreskin of your heart, and be no more stiffneck-

ed, Dent. x : 16. And, "The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live," Dent. xxx : 6. What an astonishing fact this may appear to some Pedobaptists, that in the entire Pentateuch, faith is never made a prerequisite to circumcision.

In all the passages I have examined, and I believe I have examined them all, it is referred to as a national rite which every Jew was necessitated to observe, irrespective of faith. Abraham circumcised all the males of his family, on the very day that God revealed his will to, and entered into covenant with him. The command is imperative, and he obeys unhesitatingly, but a word about faith as a prerequisite is not uttered. That some of Abraham's household possessed faith is highly probable, for he was an eminently holy man, and commanded his household after him, but whatever faith some of them might have possessed, it was not made the condition of circumcision. There are numerous references to circumcision in the New Testament, but as Romans iv : 11, appears to be the one text upon which Pedobaptists rest with so much confidence, it deserves a few minutes consideration ; Rom. iv : 11, "And he received the sign of circumcision, a seal of the righteousness of the faith which *he had yet* being uncircumcised, that he might be

the Father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also." By a reference to the chapter in which this verse is found, it will appear that "justification by faith" is the leading theme of the Apostle, and this fact is introduced as proof that Abraham was justified by faith, and not by the deeds of the law, for circumcision, instead of justifying Abraham, was only a seal of the righteousness of the faith that he had previous to circumcision. Abraham's faith, then, as far as it regarded circumcision, was not conditional, but accidental. He had faith, and therefore every act he subsequently did in obedience to a Divine command, would be like circumcision, a seal or ratification of that faith which he already had. *He did not believe in order to circumcision, but he circumcised in consequence of belief.* If faith then had been made the prerequisite to circumcision in adults subsequent to the time of Abraham, more would have been required of them than was required of the Patriarch himself; for his faith, it must be confessed, as far as it pertained to circumcision, was accidental, theirs would be conditional. But where in the entire Bible is faith made a prerequisite to circumcision? Let the Pedobaptist answer if he can; this text does not prove it, nor any he can quote. Pedobaptists, assuming that faith was a prerequisite to circumcision

in adults, which assumption we have proved to be false, attempt to prove an analogy between circumcision and baptism, and upon this supposed analogy they build their theory and regulate their practice ; but upon the slightest examination the supposed analogy vanishes into empty air.

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|------------------------------------------------------|-------------------------------------------------------|
| 1. Circumcision was a national rite.                 | Baptism knows nothing of nation.                      |
| 2. Circumcision was confined to one sex.             | Baptism is not so confined.                           |
| 3. Circumcision was practised irrespective of faith. | Baptism requires faith as the indispensable condition |

What then becomes of their supposed analogy ? It does not in reality exist. But if it did, of what advantage would it be to the Pedobaptist in this controversy ? The practice of the New Testament Church is not guided by analogies ; if so, her boasted light would be obscure darkness, and the Old Testament saints had more light than the New. According to Dr. Brownlee the New Testament gives us no instructions respecting its own ordinances, he therefore goes back to the book of Genesis for the subjects of baptism, and to the Prophet Isaiah for the mode. Does not this look very suspicious ? especially since the New Testament has a profusion of examples ; but as they none of them favour infant baptism, he is of course compelled to take refuge in supposed analo-

gies, though it be confessed that like the good man's horse, "they are wicked to catch, and when caught, good for nothing." Doddridge is confident that this verse "obviates the most considerable objection that hath ever been urged against infant baptism," and Macknight, though not quite so confident, builds the same doctrine upon it. Both of these writers were learned, great and good men; both of them confess that immersion was the right and ancient *mode* of baptism, *though by the by, neither of them practiced it*, but neither of them are willing to give up infant baptism. Well, since we respect the opinions of these divines generally, we will hear what each has to say upon this passage. "*Seal of the righteousness of faith.*" This seems an incontestible proof that circumcision was a seal of the covenant of grace, and not merely of temporal promises; and consequently obviates the most considerable objection that hath ever been urged against infant baptism.\* To which I reply, that, "*Seal of the righteousness of faith*" is an erroneous quotation, an incomplete one and as certainly produces a wrong impression upon the mind; hence from this misquotation we hear Pedobaptists with confidence maintain that circumcision was a seal of the covenant of Grace. Doddridge does so in this place, and I have heard others equally confident, with no better foundation than this incomplete and

\*Dr. Doddridge in loc.



misquoted passage. The mind readily associates the two ideas "*covenant of grace*" and "*righteousness of faith*," the Gospel itself being often alluded to in language very similar. The righteousness which is of faith speaketh on this wise, "for therein is the righteousness of God revealed from faith to faith, the righteousness which is of God by faith;" when therefore it is said that Abraham received the "seal of the righteousness of faith" in circumcision, it is not difficult to conceive that that seal was the seal of the Gospel covenant. There can be no doubt but that some such mental illusion as this takes place in the minds of most conscientious Pedobaptists. But as an incomplete and misquoted passage lays at the foundation of this opinion, with the removal of the foundation the superstructure must fall. There is an *article* before, and a *relative* after the word "faith," which gives to it a limited and not an extended application. And he received the sign (or mark) of circumcision, a seal of the righteousness of *the* faith *which* he (Abraham) had; this, as far as the text is concerned, is the limit of its application, nor can it be fairly extended; to argue beyond this is an unwarranted extension of a passage clearly limited in the Divine word to the Patriarch Abraham. He received the sign of circumcision, a seal of the righteousness of the faith which he had being yet uncircumcised,

that he might be the father of them that believe, though they be not circumcised, that righteousness might be imputed unto them also. Macknight, in his note on this passage, after having made some very just and judicious remarks, observes, "For the same purpose God ordered all Abraham's male descendants to be circumcised the eighth day after their birth. The Israelitish children being thus early initiated into God's covenant, their parents were thereby assured that if when grown up they followed Abraham in his faith and obedience, they were like him to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant." Now, so much do I respect the learning, piety and independence of thought which these excellent men possessed, that I would not differ with them without well weighing the arguments they adduce ;—but the poles of the earth are not more distant from each other than Dr. Macknight and the Apostle Paul in this place. The Dr. attempts to show that circumcision assured their parents that if, when grown up, they followed Abraham in his faith and obedience, they were like him to have their faith counted to them for righteousness. Now however Scriptural such a doctrine may be, it is not that taught in the text under consideration. A far more glorious truth is taught, viz: that though *uncircumcised*, faith should be count-

ed for righteousness, Abraham's justification by faith happening so many years before circumcision, shows that circumcision had no part in his justification. And as the promise that he should be the heir of the world was not made *in circumcision* but *in uncircumcision*, the blessings of the Gospel covenant were in no way dependent upon that ancient rite. Abraham was constituted the "father of the faithful," circumcised or uncircumcised irrespectively, and the grand object the Apostle seems to have in view in this chapter and in other parts of this epistle, is to overthrow that ancient prejudice that "*circumcision availeth any thing.*" Dr. Macknight's observations upon this passage are quite irrelevant, and as far as they are supposed to be based upon it, deceptive. No Jew or Roman would need to be informed that, if they were circumcised in infancy and subsequently believed and obeyed, like faithful Abraham, they would obtain the blessing of the God of Abraham. But many of them needed the information the Apostle here gives, which is simply this, that without circumcision, even supposing they had never heard of it, "faith should be accounted unto them for righteousness," just as it was to Abraham 13 or 14 years before he heard of that rite, or received that command. What a volume might be written upon the pernicious, bewildering, and darkening influence of infant baptism!

The entire beauty and spirit of many passages of Scripture are sacrificed to this Moloch. Truly the Poet was right when he said,

—— “How many evil fruits  
Have from one seed of black rebellion sprung.”

One error seldom stands alone ; it needs a thousand other errors to support it. So it is with infant baptism ; it is based on error, and it is supported by error. Faith, then, was not a prerequisite to circumcision, for Abraham did not believe in order to circumcision, but he circumcised in consequence of belief. His faith was not conditional, but accidental, nor is there any thing in the entire history of that ancient rite analagous to the New Testament ordinance of baptism. Where was it ever said, “he that believeth and is circumcised shall be saved,” or, if thou believest with all thine heart thou mayest be circumcised ? Dr. Brownlee need not attempt to cavil at this requisition by saying, “it is unreasonable to expect such a statement in just so many words,” for I care not how many words are used, this to me is very unimportant ; I want facts ; I care nothing about the dress they appear in. When therefore the Pedobaptists say that faith was a prerequisite to circumcision in adults, they assert a falsehood whether they know it or not, their assertion is made in the entire absence of testimony, they are placed just in the same predicament in this respect as they are in respect

to infant baptism, they have not one single text of Scripture to support them ; and their conduct in each case is exceedingly unique ; they go to the Old Testament for baptism, and they come to the New Testament for circumcision ; they get as far from the light as they can, lest their evil practice of infant baptism should be made manifest. Having shown that there is an absence of testimony that faith was a prerequisite to circumcision in adults, I shall proceed to show,

2. That there is evidence to the contrary. We not only prove that no text of Scripture sanctions Pedopaptists' and Dr. Brownlee's opinions, but also that there are instances which cannot but condemn their opinions.

The first is the history of the rite in the book of Genesis. There the entire household of Abraham, all the males who were born in his house and slaves bought with his money, were circumcised the very day that God gave him the command. A justly celebrated writer, speaking of the great Patriarch observes, "He must have been a man of no trifling possessions who had three hundred and eighteen servants, born among his property whom he could entrust with arms, Gen. xiv: 14, which implies that he had many not born in his house, but bought with his money, some also doubtless were old ; these, with the women and children, make a considerable tribe. In fact, Abra-

“ham appears to correspond exactly with a  
 “modern Emir, to possess many of the rights  
 “of sovereignty in no small degree, and to  
 “be little other than an independent Prince.”  
 Now this vast multitude of men, and I suppose the women also, probably amounting to a thousand individuals, were all, according to Dr. Brownlee’s hypothesis, believers in the true God in a saving sense, that is, they were true worshippers “who worshipped the Father in spirit and in truth,” though in all probability many of them did not know the language their Master spoke, and others, for aught we know, had not been in his service a week. Surely the Pedobaptists will believe any thing rather than give up infant baptism; it cannot be said of them that they are destitute of faith, and certainly their consciences are very elastic in every thing pertaining to that Sacred rite. Never in the entire history of the Church have we a parallel to this. A principality of one thousand adults, and not one unbeliever among them. “He that hath ears to hear let him hear!!!”

The second instance which I shall adduce is the circumcision of all Israel at Gilgal. Nearly 40 years previously they numbered six hundred and three thousand five hundred and fifty fighting men exclusive of the Levites, so that in all probability there were little less than a million circumcised on this occasion, every one of whom, according

to Dr. Brownlee's hypothesis, were believers in a saving sense, as much so at least as the three thousand who were converted on the day of Pentecost; among either number of course a solitary hypocrite might be found, as Achan and Ananias; but this million of adults taken in the gross were believers! Surely the Gospel day is a night of moral darkness compared with this. What was the five thousand converted by the preaching of the Apostles compared with this million of male adults, all of whom possessed faith as the indispensable prerequisite to circumcision, just as faith is made indispensable to the baptism of adults in the New Testament? Now if all the male adults of Israel were believers, I can see no just reason for denying that the female portion of that nation were believers also: and if the male infants were, as Dr. Brownlee says, members of God's Church, I suppose he will not deny that the female infants sustained that high and honourable relationship. Here, then, is the entire nation, men, women, and infant children of both sexes, members of the Church of God, of that church "not one of whose members shall ever be lost." This, then, without exception, was the most glorious day the Church ever saw! Query. Is not the Millennium past already, or are we to expect another? But what is still more worthy of remark is this, that as according to Dr. B., faith and holiness

are hereditary, that is, believing parents beget believing children, there could not possibly be any general defection. What gross libels upon the character of the Jewish nation their own histories contain, if Dr. B be right. Such are the pernicious errors and sheer absurdities of Dr. B.; their exposure might have been more complete, but enough has already been said to convince the reader that the man or the sect that will hazard such opinions, have other interests than the interests of truth to subserve, whether they be conscious of it or not. Upon what authority, then, do Pedobaptists and Dr. Brownlee assert that faith was the prerequisite to circumcision in adults? Not upon the authority of the Bible, for we have shown, 1st, That there is an entire absence of testimony to support such an opinion; and 2d, That there are such descriptions given of that rite and the subjects of it, as to make it impossible that faith could be a condition or prerequisite.

Let the Dr. turn to Romans ix: 6, 27, "For they are not all Israel which are of Israel." Esaias also crieth concerning Israel "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." As Doddridge was a Pedobaptist his paraphrase of these verses shall be given; verse 6 he paraphrases thus, "Yet notwithstanding these tender prejudices in favour of my own dear countrymen, (expressed in



the preceding verse, which see,) I cannot defend or excuse their conduct ; nor must I conceal the ungrateful truth asserted above, that by rejecting the Gospel they bring upon themselves rejection from God." But to prevent mistakes, let me in the first place observe, that it is not to be supposed I would by any means insinuate that the word of God hath fallen ineffectual to the ground ; even all that glorious system of promises by which he engaged to bestow protection, favour and happiness, upon his people. For in order to provide against any such allegation, I must insist upon it as a very certain and apparent truth, (notwithstanding the extravagance of Dr. Brownlee,) that all are not reckoned to be the Israel of God, so as to be the heirs of the promises made to his people who are descended of Israel by natural generation." Poole expresses the same sentiment, but more forcibly. " For they are not all Israel," &c. Some are only so by flesh and blood, but the promises are made to the true Israelites, and in all such are effectual. Scott's observations are still more forcible. " All the descendants of Israel were not entitled to the Spiritual blessings of the covenant ; but only the remnant according to the election of grace, which was found among them ; and these being regenerated and having believed in Christ, were brought into the family of believing Abraham, as the children of prom-

ise in whom the promises to him, concerning his numerous posterity, and their extraordinary privileges should be fulfilled." I shall sum up these testimonies by adding the language of the great Charnocke, "They were Israel after the flesh as born of Jacob, not Israel after the spirit as born of God ; and therefore the Apostle calls them Israel, and not Israel ; Israel in the circumcision of the flesh, not Israel by a regeneration of the heart." How opposite are such views to those taken by Dr. Brownlee.

The 27th verse is paraphrased thus by the learned Dr. Doddridge, "Though the whole number of the children of Israel be as the sand of the sea, [yet] only a remnant shall be saved, but the bulk of the people cut off." Here Scott observes, "Esaias had shown that only a remnant would be saved from the innumerable multitudes of Israel and that God would finish his work with that nation in a righteous and compendious manner ; or, by taking a short account of the chosen people among them, and consigning the rest to just destruction throughout the whole land." Upon this passage, originally in Isa. x : 22, Matthew Henry makes the following observations : "This promise of the conversion and salvation of a remnant of Israel now, is applied by the Apostle, Rom. ix : 27, to the remnant of the Jews which at the first preaching of the Gospel, received and enter-

tained it : and sufficiently proves that it was no new thing for God to abandon to ruin a great many of the seed of Abraham, and yet preserve his promise to Abraham in full force and virtue : for so it was now. The number of the children of Israel was as the sand of the sea, according to the promise of God, Gen. xxii : 17, and yet only a remnant shall be saved." When Pedobaptists can forget their bewildering dogma of infant baptism, they write like men of sense. Infant baptism is the rack upon which the word of God is tortured. There is no universal membership here, as the most superficial reader can perceive.

30. Dr. B. further observes, "Our covenant God in the days of Abraham said, 'I am thy God, and the God of thy children. Therefore he commanded Abraham to receive the seal of the covenant. But God said to him 'I am the God of thy children.' If this promise made Abraham a member of God's house, of course the very same promise in the very same words, does make and constitute and declare infants members of God's household, just as much as their believing parents are."

Prepared, as I am, by the perusal and refutation of the preceding absurdities, I confess, notwithstanding that the mass of nonsense in this passage introduced withal in a logical dress, is completely astounding. The read-

er will look in vain for any such text as Dr. B. quotes. I suppose he alludes to Gen. xvii: 7, "And I will establish my covenant between me and thee and thy seed after thee, in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee." Through what a gradation, or descending series does Dr. B. carry the word *seed*. *Seed, children, infants!* What could not Dr. Brownlee prove at this rate? Methuselah himself was but an infant when past his ninth century according to this logic. He was the seed of Adam, and the child of Enoch, even when nine hundred and sixty-nine years of age; but it would be a strange kind of infatuation which would lead us to call the old man an infant. The word *seed*, unless qualified by some other word, invariably means posterity, irrespective of age. Now I ask candidly, ought not Dr Brownlee know this? Let the reader consult the Pedobaptist authorities already quoted, for a satisfactory answer;—they agree unanimously that mere carnal relationship to Abraham profited nothing, or in the beautiful language of Charnocke, "They were Israel after the flesh as born of Jacob, not Israel after the Spirit as born of God; and therefore the Apostle calls them Israel, and not Israel: (Rom. ix: 6,) Israel after a carnal birth, not Israel after a spiritual: Israel in the circumcision of the flesh, NOT ISRAEL BY A RE-

GENERATION OF THE HEART." But what rational man would ever dream of this promise making Abraham a member of God's house? Does Dr. B. need to be informed that long before this period Abraham was a true believer, and therefore a member of the true Church of God? How then could this promise *make*, what had previously existed?

31. Dr. B. further observes, "Christ says "suffer little children to come unto me and "forbid them not, for of such is the kingdom "of God. That is, they are members of my "Church *below*." Very well, for the sake of the argument let it be admitted. But how did they become members? Was it by birth, circumcision, baptism, or the laying on of hands? It could not be by birth, for saith the word of truth, "I was shapen in iniquity, and in sin did my mother conceive me!" Psalms li : 5. It could not be by circumcision, for says Paul, "he is not a Jew who is one outwardly, and circumcision is that of the heart," Rom. ii : 28, 29. It could not be by baptism, for in addition to the fact that there is no eviulence they were baptized, we nowhere learn that baptism changes the heart ; and every member of the kingdom of God, if by it the church is meant, must have experienced such a change, unless we adopt the monstrous supposition that *unbelievers* form a part of the Church of God. If it were ef-

fected by the fourth supposition, then how can our children be made believers or members now? Such advantages no children have had for the past eighteen hundred years. I still ask the question, how were these children made members? feeling assured that no satisfactory answer can be given. It is not even a plausible supposition; how then can it be of any service in regulating our practice? "Except a man be born again, he cannot see the kingdom of God," is the language of Jesus himself. Every member of his kingdom, of his Church, has been born again; but infants have not been born again, as we find by referring to their subsequent history, for as soon as their minds are at all capable of development, they give the most unquestionable evidence that they are under the power and dominion of sin; many, like Cain, prove murderers, others infidels, atheists, proud, blasphemers, haters of God. What a monstrous supposition that such individuals are members of Christ's Church, *below* or *above*. It may perhaps be said that this is taking an extreme view of the subject, admitted; but if what we examine be true, it will bear an extreme view; if it does not hold true in all cases it holds true in none. Pure gold will bear the touch of aquafortis and be none the worse for the trial. We should be suspicious that a man had bad coin, if he cavilled at having it tried by the

proper test. But why do we argue the point? Our enemies themselves being judges, admit the thing as freely as we do, when baptism does not happen to be their theme. From the pulpit, and from the press, they urge the necessity of the new-birth, even upon the very individuals who, if we believe their statements on other occasions, have experienced that change. To what conclusion, then, are we bound to come? Are we not safe in concluding that, generally speaking, the advocates of infant membership do not believe their own doctrine; that they are not in earnest; and that *infant membership is an insincere apology for infant baptism?*

32. The object, however, for which little children came to Jesus, is stated by the Evangelist Matthew to be that he might put his hands on them and pray, Matt. xix : 13, according to the custom of the prophets, as the following instances will abundantly attest: Gen. xlviii : 14, "And Israel stretched out his right hand, and laid it upon Ephraim's head who was the younger," &c. Num. xxvii : 18, "And the Lord said unto Moses, take thee Joshua, the son of Nun, a man in whom is the Spirit, and lay thine hand upon him," &c. 2 Kings v : 11, "But Naaman was wroth, and went away and said, behold, I thought he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place and

recover the leper." Matt. ix : 18, is exceedingly apposite, "Behold there came a certain ruler and worshipped him, saying, my daughter is even now dead : but come and lay thy hand upon her, and she shall live." Jesus, therefore, in accordance with an existing and exceedingly natural custom, and according to the testimony of Matthew, laid his hands on the heads of the little children and prayed over them, or as Mark tells us, "He took them up in his arms, put his hands upon them and blessed them." But a word about baptism is not uttered in any of the Evangelists, nor of their membership in the Church of God. That they were not baptized, will appear evident if we consider in the first place, that had these infants been baptized, it would have been in direct violation of the Saviour's own commission given to his disciples, in which *teaching* and *believing* precedes baptism. See Matt. xxviii : 19, and Mark xvi : 16. Secondly. Jesus, to whom these children were brought, never baptized. See John iv : 2. They could not, therefore, have come to him for baptism. Thirdly. By the fact that the disciples rebuked these children, or rather those that brought them, there is strong presumptive evidence, that they were utter strangers to infant baptism. Their conduct is inexplicable on any other principle ; and let it be recollected that this was the latter end of the



second, or the beginning of the third year of their Lord's ministry. Hence, if infant baptism had had any existence during the ministry of their Lord it was high time they should know it, especially as John tells us that "they made and baptized more disciples than John," (the Baptist.) Certainly, had they been in the habit of baptizing infants, they could not have been other than courteous to their parents, nor have rebuked them from approaching their Divine Master to receive his benediction, after having been publicly admitted into the number of his disciples by baptism.

33. "I shall submit to you and the Baptist brethren," says Dr. B. "the striking argument of the celebrated Dr. Owen." Why "is it the will of God," says he, "that unbelievers should not be baptized? It is because not granting them the grace, he will not grant them the sign. If our God therefore denies the sign of baptism to infants of believers, it must be because he denies them the grace of it; and then, upon this principle, all the children of believing parents, dying in their infancy must, without hope, be eternally lost! I do not say all must be so who are not baptized. But all must be lost forever whom God would not have baptized."

Now much as I esteem and respect the learning and piety of Dr. Owen, I beg permission to disagree with him on the present

occasion ; not, however, without assigning what appear to me just reasons for so doing. "It is vain to darken counsel by words without knowledge," I must, therefore, make even Dr. Owen speak out plainly. Doubtless Dr. B. and many of his readers consider this a noble argument ; and "*the grace of baptism*," like "*the seal of the covenant*," is a phrase that does wonders. Now let me ask what is the grace of baptism ? Is it not *faith* ? What else is required in the New Testament ? Ask Philip, and Peter, and Paul, and a greater than either, even Christ himself, and in one concurrent voice they will declare, "he that *believeth* and is baptized shall be saved," &c. Dr. Owen might have given a much more intelligent answer to his supposed inquirer. Why is it the will of God that unbelievers should not be baptized, is a question which almost answers itself. A child would answer, because they *are* unbelievers ; for if they were *believers* they might be baptized, according to Dr. Owen's own acknowledgment, therefore the reason why unbelievers must not be baptized can arise from no other reason than because they are unbelievers. The grace of baptism is faith ; only remove the mistifying influence of Pedobaptist phraseology, and their logic is broken up at once. Infants are properly denied this significative ordinance, and why ? because they do not possess the quali-

fyng condition, *faith*, or if we like it better, "*the grace of baptism.*" And however we may cavil, we have no right to do evil that good may come." Infants are incapable of fulfilling any of the conditions of the Gospel; they cannot repent, they cannot believe, they cannot obey, they cannot understand. You may baptize them, you may sprinkle them, you may cross them, you may anoint them, or practice on them all the mummeries of paganism and popery. But are you in so doing presenting a service acceptable to God? Is not the Holy One of Israel grieved at your voluntary services, and foolish inventions?

Again, Dr. Owen says "I do not say all must be lost who are not baptized. But all must be lost forever whom God would not have baptised." Now I ask upon what authority does Dr. Owen make this statement? For much as we respect him, in matters of such high importance we must believe and act intelligibly, and can rest on the bare word of no man, no, not even Dr. Owen; a mere assertion is valueless, even from him. As an argumentum ad judicium, I have no hesitation to make a counter assertion, namely, "that all infants will be saved, and yet God would not baptize any. To suppose that unbaptized infants will be lost, or that the infants of unbelievers will be lost, is one of the appalling errors into which

Pedobaptists are reluctantly driven by their unscriptural doctrine of infant baptism, and by which they impugn the most glorious attributes of Deity ; *making the eternal salvation of the never dying soul dependent upon the performance of an external rite, performed in a time of unconsciousness !* Shame on such distinguished men as Dr. Owen for ever harbouring the thought, that any unconscious infant will be lost. Never does the doctrine of infant baptism appear so odious as when it is seen prostrating such noble minds. The reserve that all will be lost whom God would not baptize, does not materially relieve him, because according to the principles embodied in the extract, those only should be baptized who are the children of believers. What then becomes of all the rest ? Must they all be doomed to everlasting perdition !!! So much for the tender mercies of Pedobaptism, which consigns to endless misery almost the entire infant family ! Now though the above appeal to the common sense of mankind, is sufficient to overthrow the spurious reasoning of Dr. Owen, yet I shall follow up the subject a little farther, and show where Dr. Owen's reasoning is evidently defective. 1. The phrase "God *denies* the grace of baptism to infants is open to valid objection, for a denial of *baptism*, does not imply a *denial* of the grace of baptism ; but only an *absence* of the

grace of baptism. God has no need to deny that which would not happen without such denial. Infants are *naturally* disqualified for the grace of baptism, no denial therefore is necessary to prevent an impossibility. God is not less wise than men, but he would be if Dr. Owen were right. 2. The premises will not bear the weight of the conclusion. Where does Dr. Owen prove that infant salvation depends upon faith, or "the grace of baptism," be that what it may? Or how can the denial of the grace of baptism involve the denial of salvation? Infants are naturally disqualified for the grace of baptism, they cannot believe, obey, nor understand. But who will venture to aver that they are disqualified for salvation? Nor are they, while in a state of unconsciousness under the general condemnation which will irrevocably seal the destruction of the wicked. This, says Christ, "is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil." Can unconscious infants come under such condemnation? No. Repentance is a change of mind, and to conscious transgressors necessary in order to salvation. But who would require infants to change their minds, almost before they have minds, or while destitute of several attributes of mind, such as reason, judgment, memory, and consciousness? Faith is the grace of baptism

(if such a phrase can be tolerated,) and to men and women, or youth capable of crediting testimony, like repentance is required in order to salvation. Now it is only required as a reasonable requisition, because men, women and conscious youth are capable of repentance and faith. But the same requisition made to infants, would be unreasonable, because of their natural incapability to comply. Their salvation cannot therefore depend upon the fulfilling of an unreasonable and impossible condition. To infants the grace of baptism, if it mean faith, is an unreasonable condition, and therefore makes their salvation impossible. But that which makes salvation impossible can never be made the condition of salvation. Hence we come to the conclusion that neither baptism nor the grace of baptism are required of infants in order to salvation. Neither repentance nor faith can be the condition of infant salvation, because such conditions involve *natural* impossibilities. We are right then in concluding "that the absence of the grace of baptism in infants (it not being the condition of their salvation) can be no evidence of their ruin, or of the displeasure of the Almighty toward them."

34. Dr. Wardlaw is next introduced, inquiring why the Baptists have no instances of household baptisms now? He refers chiefly to the mission in India. Perhaps from the

circle in which Dr. Wardlaw moves he may be in a measure excused for being ignorant of certain facts, after which he inquires, for there are, comparatively speaking, few Baptists in Scotland, the field of Dr. Wardlaw's labours; and the prosperity of the mission in the East Indies has never been great, if its prosperity is to be tested by the number of conversions. But surely *Dr. Brownlee* cannot plead ignorance; whole families or households are frequently spoken of, as having been baptized in the several revivals which occur in the United States.\* The Baptist Advocate, published in the city in which the Dr. labours often tells him of the baptism of whole households. See for instance the Advocate for September 25, 1841, to which a number of others might be added. In the revival at New Bedford the writer observes that "*some whole households* are embraced in this reformation." Again, the Pastor of the church in Bozrah, Ct. states that twenty have been baptized, including his three youngest children, *making his whole household members of the household of faith.*" Baptist Advocate Jan. 22, 1842. Such instances might be

\* The Rev. A. Maclay, D. D. of N. Y. stated in conversation with the writer that he had himself baptized more whole households than the sum of all the instances on record in the New Testament. But even Dr. Brownlee would not suspect that eminent servant of God of baptizing infants. Why then should he suspect the Apostles?

multiplied ; and many more apposite might be obtained, had the writer a file of papers by him. But a reference to any of the Baptist periodicals will convince any man who is open to conviction, that the Baptists often baptize whole households.

35. "I take pleasure," says Dr. Brownlee, "in quoting the words of my much esteemed friend, the Rev. Mr. Frey." 'Of one thing "I am most certain," said this able divine, "it "is this, when my dear brethren of the house "of Judah and Israel shall be converted to "the Messiah, and brought into his Church, "*they never will be Baptists,*"' &c. Dear reader, that *esteemed friend and able Divine is now a Baptist minister*. Who knows but that soon Dr. Brownlee will also lay down the weapons of his rebellion against the King of Zion, and obey him whose right it is to rule ?

36. "The Baptist faith and practice," continues Dr. B. "is followed out in the face of "all authentic historical records. We can "tell by whom and where infant baptism was "first opposed, as by Tertullian for instance, "and by Peter De Bruis, who denied infant "salvation. But no Baptist brother can "quote a record declaring when the innovation of infant baptism took place." If Dr. Brownlee and the writer are both sincere in their inquiry after truth, there is a remarkable difference in their modes of ascertaining



it. Tertullian is the first Father who wrote distinctly upon the subject of Baptism at all, after the Apostles. We have already proved, beyond the power of argumental opposition, that infant baptism is not found in the New Testament, and that believers' baptism is the only Scriptural baptism; if therefore some or all of the Fathers favoured infant baptism, our homage for the word of God would lead us to take our stand upon its broad, ample, and immovable foundation. If one of the two must be given up, for my own part I will let go the Fathers, rather than my Bible. If such a course be right, and who will say it is wrong? surely the *silence* of the Church can never invalidate a Scripture truth, nor shake the confidence of a conscientious adherent to its sacred injunctions;—and certainly if neither the opposition nor the silence of the early Fathers is sufficient to remove us from our position, least of all shall their sanction to the very views we hold, lead us to give up those views. The first of the early Fathers who wrote distinctly upon the subject of Baptism at all, tells us that we are right, and that the Pedobaptists are wrong, according to Dr. Brownlee's own admission. Who, then, even upon this ground, has the best of the controversy? Does Dr. Brownlee think that Tertullian's opposition to *infant baptism* is going to make us give up *believers' baptism*? Or that the opposition of an ear-

ly Father to a given doctrine, is a sufficient reason for embracing the doctrine he opposed? This is paying an odd sort of respect to the writings of the Fathers, and is certainly a novel mode of reasoning. But the Dr. tells us that "he can produce a regular and "unbroken line of historical testimony against "the practice of the Baptist brethren," which he reserves for another letter. One would expect something important after such a statement as this; but how are we disappointed when we examine his historical proof. From the times of the Apostles till the third century, he only produces two instances,\* and those of such a dubious character that, in order to make them answer his purpose, he has to beg the question at issue, and assume the point in dispute. So much for his "unbroken line of historical testimony." Let us examine the merits of the instances adduced. "In conclusion," says Dr. "B. "I can give only a few quotations out "of the primitive Fathers. Irenaeus was the "companion of Polycarp, the disciple of John "the Apostle. This father was in the habit "of calling baptism regeneration—not that "he believed it to be regeneration in itself. "He gave it this name just as God did call

\*In utter despair Dr. B. annexes to Irenaeus, Justin Martyr, but Justin Martyr does not even hint at infant baptism, though he may perhaps attach an undue importance to the ordinance of Baptism.

"circumcision his covenant, Gen. xvii : 13.\*  
 "The words which follow will prove this.  
 "When Christ says he gave his disciples the  
 "command of regenerating unto God, he  
 "said, 'Go and teach all nations, baptizing  
 "them in the name of the Father, and of the  
 "Son, and of the Holy Ghost,' He meant bap-  
 "tism. Now keeping this explanation in  
 "view, we quote his testimony to infant bap-  
 "tism. 'Christ came to save those who are  
 "regenerated unto God,' (i. e. baptized) both  
 "infants and little ones, and young men and  
 "elderly persons. And the concurrent testi-  
 "mony of Justin Martyr throws light on  
 "this and confirms the fact of infant baptism.  
 "Speaking of infants, he says, 'They are re-  
 "generated in the same way in which we  
 "have been regenerated, for they are washed  
 "with water in the name of the Father, and  
 "of the Son, and of the Holy Ghost.' "

I have given this paragraph entire, that the  
 reader may see for himself all the evidence  
 Dr. B. can obtain for infant baptism up to the  
 third century ; recollect dear reader that this  
 is the boasted "*unbroken line* of historic evi-  
 dence for infant baptism ;" well may it be cal-  
 led unbroken, for there is nothing to break.  
 It is also called the conclusion, though it is  
 the beginning and the end of all the evidence

\* Circumcision was God's covenant written in the  
 flesh, writing with letters, not having been adopted till  
 at least 400 years after.

up to the above period that the Doctor can collect, hence he feels himself concluding before he begins.

1. Dr. B. tells us that Irenaeus was in the habit of calling baptism regeneration. I ask, where is his proof that such was the case? Does Dr. Brownlee call his word proof? Why, his holiness the Pope would not require half the deference to his word that Dr. Brownlee does. *It is not proof*, nor will any sincere enquirer after truth receive it as such.

2. Dr. B. tells us that Irenaeus "was in the habit of calling baptism regeneration—*not that he believed it to be regeneration.*" Is not this chaos confused? What in the name of common sense led him to call baptism regeneration, if he did not believe it to be regeneration? and upon what authority does Dr. B. make this statement?

3. Dr. B. assumes that the command to which Irenaeus refers as given to his disciples by Christ of "regenerating unto God," means baptism, from which it appears that this Father said one thing and meant another. Who told Dr. B. that regeneration meant baptism in Irenaeus? "Irenaeus says that Christ came to save those who are regenerated unto God, both infants and little ones, and young men, and elderly persons." Every one can perceive that there is not a word said about baptism. So that there is absolutely no evidence of infant baptism, this

one, and only passage from Irenaeus. To make Irenaeus speak in favour of infant baptism, he must have violent hands laid upon him, a forgery must be committed, and (*i. e. baptized*) must be foisted in between brackets to sustain a place for which it is so unsuitable, that Dr. B. is compelled to confess that, "*by baptism Irenaeus means regeneration, and yet he does not mean regeneration.*" What then becomes of Dr. B.'s unbroken line of historic evidence? What is it but pompous rant, and shameless insolence? There is not a word in the entire passage about baptism, except what Dr. Brownlee foists into it. Irenaeus tells us that "Christ came to save those who are regenerated." Yes, says Dr. Brownlee, "I admit that he *says* regenerated, but he *means* baptized!" I leave the reader to judge what respect is due to such audacity, and to draw his own conclusions.

4. Dr. B. attempts to bring in Justin Martyr as "concurring in his testimony." Speaking of infants he says—"They are regenerated in the same way in which we have been regenerated, for they are washed with water in the name of the Father, and the Son, and of the Holy Ghost." Has Dr. Brownlee no regard for truth? If he have, how can he say that Justin Martyr is speaking of infants in this passage? To show the reader how much respect is due to Dr. B.'s statements generally, by the glaring falsehood of

the above, the passage from Justin Martyr shall be given entire, which is taken from his First apology addressed to the Emperor Antoninus Pius.

“I will now declare unto you also, *says Justin Martyr*, after what manner we, being made new by Christ have dedicated ourselves to God, lest if I should leave out that, I might seem to deal unfairly in some part of my apology. They who are persuaded and do believe that those things which are taught by us are true, and do promise to live according to them, are directed first to pray and ask of God with fasting, the forgiveness of their former sins; and we also pray and fast together with them. Then we bring them to some place where there is water, and they are regenerated by the same way of regeneration by which we were regenerated, for they are washed with water in the name of God the Father and Lord of all things and our Saviour Jesus Christ, and of the Holy Spirit.”\* Surely a word need not be added to Justin Martyr’s own statement to prove that he is not speaking of infants, but of persons capable of *promising, praying, and fasting*. Now if Dr. Brownlee’s unbroken chain of historic evidence to infant baptism is not fairly broken, it arises from the fact that there was no chain to break. Dr. B. complains of the Baptist historian Mr.

\*Hinton’s History of Baptism.

Wm. Jones, and says "he ought to be covered with infamy, for the evidence of the contrary of his tenets was before his eyes." The reader may perceive that Dr. B. like David has pronounced sentence against himself: it only remains for the writer, Nathan like, to say, "*Thou art the man*;" for the evidence to the contrary, I have shown, was before the Doctor's eyes. I hope indeed that before God, Dr. B. will feel covered with shame and contrition.

37. The other instances adduced only prove what every intelligent baptist is willing to admit, that infant baptism made its appearance in the third century, though it became by no means general until the fourth and fifth. See a very excellent volume by Isaac Taylor Hinton, entitled *A History of Baptism*—a very valuable work for the sincere enquirer after truth, especially for those who have entertained the mistaken opinion, that, though the Bible favours the Baptists, Church history is against them, a mistake which I believe is rapidly giving way to the overwhelming mass of evidence to the contrary.

38. The attack which Dr. B. makes upon the character and writings of Mr. William Jones, author of several very valuable works, such as *Church History*, *Lectures on the Apocalypse*, &c. &c., has led me to examine into the nature and propriety of the charges made, having I trust a sincere desire to obtain

the truth. In speaking of his Church History, Dr. Brownlee observes, "Now this History  
 "is collected from Perrine's account of the  
 "Order and Doctrine of the Waldenses and  
 "Albigenses; and from Sir S. Moreland's  
 "history of them; and from Leger's Histo-  
 "rie General des Eglises Vaudoisses. These  
 "give the creed and practice of these famous  
 "ancient churches who held and practiced  
 "infant baptism from apostolic times. Yet  
 "would you believe it my young friends this  
 "baptist, Mr. William Jones and his editor,  
 "the Rev. Mr. Spencer Cone, leave out, so  
 "far as we can perceive, all their public for-  
 "mularies and every other document which  
 "would disclose the principles and practice  
 "of these ancients, relative to infant baptism.  
 "I cannot blame my worthy friend, Mr.  
 "Cone, who perhaps had not access to the  
 "original authors. But Mr. William Jones,  
 "the English Baptist historian, deserves to  
 "be covered with infamy!! For the evidence  
 "the contrary of his tenets, was before his eyes!"

Now, I ask the candid reader, can he find in this passage any thing but empty declamation? Does Dr. B. disprove a single statement of Mr. William Jones? Does he introduce a single fact to prove that the Waldenses were not Baptists? Does not the entire passage savour of a high degree of self importance? "I Dr. Brownlee, say that Mr. Wm. Jones ought to be covered with infamy!!"



What has Dr. B. given Mr. William Jones to reply to? Or what lover of truth could justify that estimable author without going over all the ground he has gone over in his book?

We have one consolation however, that such bombastic fustain, like the report of a pop-gun is more startling than injurious.—Mr. William Jones has his character too firmly fixed, as a candid historian, a learned divine, and a good man, in the estimation of a discerning public, to be greatly injured by a burst of spleen from Dr. Brownlee. Nor will his esteemed editor the Rev. S. H. Cone, D.D., sink one iota in public opinion for having presented his American brethren with an edition of that work unless a more valid charge be brought against it than Dr. B. brings, and I have a strong impression that every man who reads Mr. William Jones' Church History, with candour and impartiality, will rise from the pleasurable exercise with a decided conviction that the writer "is a good man and true," whilst his debt of gratitude will be doubly enhanced to the Rev. Dr. Cone, for having placed in his hands, at so low a price, two such deeply interesting volumes.

39. But I do not intend to follow the example which Dr. B. sets. Mere assertion in controversy is valueless, if therefore, I cannot prove that Dr. B. is wrong, (except where he does so himself, which is not seldom,) let him be esteemed right. Dr. B. tells us that

Mr. William Jones' History is collected from Perrine, Moreland, and Leger. If Dr. B. ever read the history upon which he has passed judgment, he must surely know that the work is by no means a collection from the above named writers. Beginning at the fourth chapter, vol. 1, page 388, we find the author acknowledging his obligations to the following authors and works :

Swinburne's Travels,  
 Robinson's Eccl. Researches,  
 Voltaire's General History,  
 Dr. Alix's Remarks on the Ancient Churches of Piedmont,  
 Gibbon's Rise and Fall of the Roman Empire,  
 Millot's Elements of General History,  
 Russel's Modern Europe,  
 Fleury's Ecclesiastical History,  
 Dr. Mosheim's Ecclesiastical History,  
 Dr. Rankin's History of France,  
 Edinburgh Encyclopaedia,  
 Robertson's History of Charles V.  
 Hume's History of England,  
 S. de Cassini,  
 Milton,  
 Dr. Jortin,  
 Limborch's History of the Inquisition.

The authors here enumerated, with the three named by Dr. B., only bring us from the latter part of the first, to the 84th page of the second volume. How then can Dr.

B. say that it is a collection from Perrine, Moreland and Leger? These authors were contributors to the work, but by no means the sole ones, as the above list most amply proves. What narcotic Dr. B. applies to his conscience to enable him to make such statements, I have yet to learn. The charge that he has not produced the public documents of the Waldenses is equally at variance with truth, as any one may ascertain who has the book under review five minutes. The heading of two of the sections in chapter v., is as follows: "*Section 2. Some of the Doctrinal Sentiments and Religious Practices of the Waldenses, collected from the writings of their adversaries. Section 3. A view of the Doctrinal Sentiments and Religious Practices of the Waldenses, collected from their writings.*" These documents are exhibited in all the fullness and simplicity of an honest historian. Some documents which if admitted, prove that the ancient Waldenses were Baptists beyond the possibility of mistake, are considered doubtful by Mr. William Jones, whilst Perrine gives them his most decided sanction; this savours of any thing rather than dishonesty. An extract may be interesting whilst it will be a complete refutation of the charges preferred by Dr. B., against Mr. William Jones.

40. "Amongst the writings of the ancient Waldenses that have reached our times, is

"a Treatise concerning Antichrist Purgato-  
 "ry, the Invocation of Saints, and the Sacra-  
 "ments. Their historian, John Paul Perrine,  
 "to whom we are indebted for rescuing it  
 "from oblivion, informs us that the original  
 "manuscript, in which there are also many  
 "sermons by their Pastor, bears date, A. D.,  
 "1120; which is nearly half a century before  
 "the time of Peter Waldo, and about the pe-  
 "riod when Peter de Bruys was executing  
 "his ministry in France. Perrine says, 'it  
 "was carefully preserved among the inhabi-  
 "tants of the Alps,' from whence he procured  
 "it. If we could depend with certainty up-  
 "on the date of this manuscript, it would be  
 "a very important history of the Waldensian  
 "Churches; because it bears internal evi-  
 "dence of exhibiting a public declaration  
 "of their reasons for separating from the  
 "communion of the church of Rome; and  
 "consequently it would throw much light  
 "on the question of their antiquity. But it  
 "is proper to apprise the reader of one cir-  
 "cumstance attending it, which ought to  
 "excite a doubt upon the subject; and that  
 "is, that the scriptures are quoted in it as di-  
 "vided into chapters and verses, which we  
 "know was not done until after the middle  
 "of the thirteenth century. If therefore the  
 "original was written at the period fixed by  
 "Perrin, the chapters must have been added  
 "by a copyist. The Treatise, nevertheless,

“whensoever written is very interesting, and though the whole of it be too long for insertion, I shall submit to the reader a few extracts.”

41. In one part of the important document alluded to, the writer speaking of Antichrist, observes; “*He teaches to baptize children into the faith, and attributes to this, the work of regeneration*; thus confounding the work of the Holy Spirit in the regeneration with the external rite of baptism; and on this foundation bestows orders, and indeed grounds all his Christianity.”\* What a faithful picture is this, of the heresy of infant baptism. Now, we do not find Mr. William Jones anxious to embrace the benefit of this ancient document, though Perrine gives it his decided sanction and approval; far otherwise, he is willing to let every thing of a doubtful character go, knowing that the truth needs nothing of that nature to support it; and that there is overwhelming evidence that the Waldenses were Baptists.

42. Mosheim makes rather a reluctant confession that the Waldenses were Baptists; in his Ecclesiastical History cent. 16, Section 3, Part 2, Chapter 3. Speaking of the Mennonites or Dutch Baptists, he observes. “The true origin of this sect is hidden in the depths

\*Dr. B. says that by baptism, children are *made and declared* heirs of the eternal glory and inheritance.

of antiquity, and is of consequence extremely difficult to be ascertained." What an acknowledgement for *Mosheim* to make!! These Dutch Baptists are decidedly opposed to infant baptism, as Dr. Bownlee is aware, and they feel themselves so identified with the Baptists that they send annually the sum of about \$1000 to the English Baptist Missionary Society.\* Their present felicity, *Mosheim* tells us, they owe to the famous man after whom they are called. He was born in the year 1505—was educated a Romish priest; it was by simply reading the New Testament that he came to the conclusion that infant baptism was unscriptural; he visited all the reformers of the day to whom he had access, to consult them upon the subject, but obtaining no satisfaction, he determined to unite himself to the persecuted Baptists, of whose existence till after his change, he was ignorant. Now of these Dutch Baptists, *Mosheim* confesses, "*their origin is hidden in the depths of antiquity!!!*" It may be observed, says the same writer, "*that the Mennonites are not entirely in an error, when they boast of their descent from the Waldenses, Petrobrusians and other ancient sects, who are usually*

\*The writer received this information from the late Secretary of the B. M. S., Rev. J. Dyer, when the writer was about to leave London for Holland, in 1840.

considered as witnesses of the truth, in the times of general darkness and superstition. Before the rise of Luther and Calvin, there lay concealed, in almost all the countries of Europe, many persons who adhered tenaciously to the following doctrine :

“That the kingdom of Christ, or the visible church which he established on earth, was an assembly of *true and real saints*, and ought therefore to be inaccessible to the wicked and unrighteous, and also exempt from all those institutions which human prudence suggests, to oppose the progress of iniquity, or to correct and reform transgressors. This maxim is the true source of all the peculiarities that are to be found in the religious doctrine and discipline of the Mennonites.”\* Now Dr. B. tells us, that “Mr Jones has done the creed of the Waldenses a scandalous injury.” Why? because he has proved that they were Baptists. But I ask, does not Mosheim do the same? Does he not confess, that though the present felicity of the Dutch Baptists, is ascribable to Menno, yet, “*their origin is hidden in the depths of antiquity*,” and that “*they are not entirely in an error*, when they boast of their descent from the Waldenses,” &c. How long shall the teachers of the people hide truth from their eyes? Limborch, Professor

\*Mosheim's Ecclesiastical History, page 491.

of Divinity in the University of Amsterdam, observes, "To speak candidly what I think of all the modern sects of Christians, the Dutch Baptists most resemble both the Albigenses and the Waldenses."\* Were this the place to enter upon this subject, overwhelming evidence might be adduced to prove that the Waldenses held substantially the same views as the Baptists. But enough has been said to show how unfounded Dr. B.'s charges are, and it is hoped that, seeing his errors, he will retract in a Gentlemanly and Christian manner.

43. In taking my leave of the reader, I would anxiously desire to impart to him some spiritual blessing. If a believer, suffer the word of exhortation. Be humble, be prayerful, be holy, be zealous, be obedient; live by faith upon the Son of God,—live beneath the droppings of Calvary, bear the Cross and you shall wear the Crown. Above all things be honest. Let the holy Psalmist's prayer be yours. "Let integrity and uprightness preserve me." Be honest to your own soul, honest towards others, honest towards God. Follow no man unless he follows Christ. You have a Divine exemplar, CHRIST JESUS, who is worthy of imitation. Recollect he will be *your* final JUDGE who has said, "If ye love me keep my command-

\*Limborch's History of the Inquisition, vol. 1, C. 8.



ments and abide in my love:—My sheep *hear my voice*, I know them *and they follow me*: Whosoever shall break *one of these least commandments* and shall teach men so, he shall be called least in the Kingdom of Heaven.” Walk then as a child of light—worthy of the high vocation wherewith you are called.

44. But it is possible that I am not addressing a believer, but an unbeliever. Then let a friend admonish you to neglect religion no longer. Now is the appointed time, behold now is the day of salvation. Standing as you do on the threshold of eternity—nothing but the brittle thread of life saves you from sinking into the blackness of darkness forever;—into insufferable and remediless woe. Upon the brittle thread of life hangs the destinies of millions of years. “But except a man be born again he cannot see the Kingdom of God,”—he cannot comprehend it—he cannot understand it—he cannot enter into it. Go then to God in prayer for divine light. Read the Bible, in that sacred Book you may behold how God can be just, and the justifier of him that believeth in Jesus. His blood cleanses from all sin. He is the Lamb of God, who taketh away the sin of the world. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlas-

ting life. Hereby perceive we the love of God, because he laid down his life for us."

## I.

Sinner! behold the God of love  
Expiring on the accursed tree ;  
See how his tender bowels move,  
Compassion breathes through agony.

## II.

Amazing love ! stupendous—great ;  
Vast and extended, large and free ;  
The God of heav'n in matchless grace,  
Hangs and expires upon a tree.

## III.

The murd'rous crew he tender bare  
On his kind heart, and earnest crav'd  
Their pardon in his dying prayer  
Whilst he the price of pardon paid.

## IV.

Thy tender soul, dear Jesus thine,  
Compassionates my misery,  
And mercy hov'ring with a smile,  
Directs my soul to Calvary.

THE END.

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# ERRATA.

| Page | Line | For               | Read.              |
|------|------|-------------------|--------------------|
| 13   | 11   | Tabbermore        | Tubbermore.        |
| 14   | 24   | burried           | buried.            |
| 20   | 29   | covince           | convince.          |
| 29   | 7    | metophorical      | metaphorical.      |
| 45   | 24   | emersed           | immersed.          |
| 49   | 25   | word              | world.             |
| 71   | 19   | unto              | into.              |
| 84   | 14   | sepulcure         | sepulchre.         |
| 89   | 18   | fol-              | following.         |
| 93   | 2    | nonesense         | nonsense.          |
| 104  | 32   | example           | examples.          |
| 105  | 28   | tells             | tell.              |
| 109  | 1    | truth             | truths.            |
| 146  | 12   | <i>hypothesis</i> | <i>hypotheses.</i> |

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